The Chaplain

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Also:

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THOUGHT-STARTERS • AT YOUR SERVICE
EDITORIAL • RECOMMENDED READING
BOOKS • NEWS AND VIEWS

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THE Chaplain

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Varieties of Spiritual Malpractice

By Orville S. Walters

Dr. Walters is a physician-surgeon in McPherson, Kansas, an ordained minister of the Free Methodist Church, and director of the Service Training Department.

THE old lady had missed the street car which usually took her across town to the little church where she was accustomed to worship, so she stopped in and took a seat at the large church near by. As the minister warmed to his subject, he quoted a verse of Scripture which warmed the old lady's heart. She gave a ringing "Amen!" The ushers looked about nervously. Before long, another victorious chord vibrated and she spoke a fervent, "Hallelujah!" This time an usher with dismay on his countenance hurried over and inquired, "What's the matter?" "Why," she replied heartily, "I've got salvation!" "Lady," the usher whispered reproachfully, "this is no place for salvation."

It is a twice-told tale, perhaps devised only to emphasize the relative infrequency with which one encounters outspoken, "heartfelt" religion in some churches. In any case, somewhat the same impression lingers after one has perused much of the current literature on religion and health.

The writings on ministry to the sick are full of excerpts and suggestions for producing religious atmosphere, but there is little mention of evangelistic method or endeavor. If the clergyman must "preach for a verdict" when in the pulpit, how much more important it is that issues of eternal consequence be clearly drawn fo those of his parish who are face t face with the starkest realities c death and life.

Trilogy of Action

No minister can consider his wor competently done, in or out of th pulpit, who produces only a warmt of religious feeling in his hearers. Hi work is not complete even if he win intellectual assent to basic ideas, pro vided the hearer does not act upo them. Only two steps of that well known trilogy of action have bee traversed: "Convince the intelligenc stir the emotions, arouse the will."

One may be swept with a wave c generosity at seeing a needy perso He may acknowledge to himself tha he should contribute a sum of mone to alleviate the other's poverty. If h passes by without opening his purs however, he has not *been* generou he has only *felt* generous. The impres sion recurs, as one reads some aids t pastoral visitation, that the task is t be regarded as successfully done an emotional reaction to the pastor ministration is produced. Indeed, or wonders how many regular church a tendants are aware of any distinctio between the titillation of their rel gious susceptibilities through symbo ism and atmosphere, and the conscio appropriation to one's deepest need a profound spiritual verity.

To *feel* religious without a conscio alignment of one's will with Goo will, is no more to be religious tha feeling generous without giving is

e generous. For the minister to be atisfied with feeling, rather than will- ng as an end, is no less reprehensible n the pulpit than at the sickbed, ex- ept that the latter situation often has reater urgency.

First, last, and all the time, the astor is a man with a message, the ood News of the Gospel. He should ecognize that, just as a teacher has ot taught unless someone has learned, is work has not been successfully erformed unless this message, in ome form appropriate to the hearer's eed, has found lodgment. Symbols nd atmosphere may facilitate this chievement, but the conscious fusion f the hearer's will with the Divine Will, as a consequence of volitional utreach or acceptance, must be the bjective of the pastoral function.

This is not to assume that the long oad of preparing people for the Chris- ian decision may be by-passed. It is xiomatic that any type of ministry ust begin with people where they re. Neither is there any suggestion f deviation from a full measure of act and delicacy in spiritual matters.

Facing Spiritual Needs

Nevertheless, there is no reason why he spiritual counselor should not deal n straightforward fashion with mat- ers of spiritual status. The physician ust elicit full details of past illness, ven though some of these may in- olve embarrassment or humiliations. he banker demands full information n financial standing before he lends oney. The attorney brings his client ce to face with the eventuality of eath when he draws a will. Why, en, should the minister indulge in ussyfooting and circumlocution when e is called upon to minister to some- ne who is facing death and who may not be ready to die? Why, indeed, should he not regard his ministry as of greater importance than that of any other profession?

Nihilistic Counseling

Nihilism can be fatal. Recently, a type of counseling widely commended for work among soldiers during the war has been suggested in connection with pastoral work. The essential feature of this method is a "hands-off-but-keep-them-talking" role for the counselor. This nihilistic form of counseling or psychotherapy is another instance in which an idea with a modicum of value has been inflated into a system; where a glimmer of truth is taken for the whole truth.

If one were to draw an analogy between counseling and medical treatment, this laissez-faire method might be likened to a situation requiring "masterful inactivity" on the part of the physician. Usually the counselee or the patient needs more than his own resources to overcome his difficulty.

Nihilistic counseling is, then, like meeting lobar pneumonia with nursing care instead of penicillin. Who would withhold a quick remedy in favor of a slow, painful regimen, wearing on attendants and debilitating to the patient, which carried a 50 per cent mortality? While this is an obvious oversimplification, the essential elements of the analogy are often applicable. Many conflicts of personality are due to sin (incompatibility of conduct with moral standards or ideals) and are resolved by the forgiving grace of God and by rededication of the self to His service.

For a humanistically-minded therapist or counselor to prolong the wallowing and floundering of a confused

soul in the morass of his own frustrations and conflicts—when he needs the regenerating grace of God—is like unto a physician stubbornly withholding a proven remedy because of his own prejudice or ignorance, while the patient suffers or dies.

Unrealistic Pronouncement

Jung is neither correct nor realistic when he says, "We cannot expect the doctor to have anything to say about the ultimate questions of the soul. It is from the clergyman, not from the doctor, that the sufferer should expect such help."

The statement is unrealistic because there are few psychiatrists who do not directly or indirectly influence their patients' choice of life philosophy. Many members of the profession are crassly cynical and unsympathetic or unfriendly to religion, especially toward the "heartfelt" form. Many of these men determine their patients' attitudes toward religion, even though they would subscribe to this dictum of Jung's and imagine that they are practicing it.

Jung's pronouncement is wrong because it is inconsistent with the Protestant tenet that every man is a priest. Theology may have its technical aspects, just as medicine does, which would make unwise any indiscriminate trespass upon another's professional field. There is no such restriction upon the essentials of victorious Christian living, which the wayfaring man may share and to which he may bear glad witness.

Roman and other Catholic medical schools teach their students, Catholic and Protestant alike, to practice infant baptism in the face of imminent death when a priest is not available. Can the Christian physician do any less than to commend the Christian life to his troubled patients when they have such a need? Indeed, opportunities sometimes come to a physician in the course of his practice which would never be afforded the minister.

"Have you discussed this with your pastor?" I have asked.

"Oh," answers the parishioner who has shame of failure, or pride of church status, or who simply has a minister who could not understand. "I wouldn't think of talking to him about it!"

Maybe Jung had in mind what many of us realize: that there is so much irreligion and so little religion among medical men that most of them are glad to leave it to the clergy. However, religious neutrality on the part of a physician, especially of a psychotherapist, is practically an abstraction.

The Church Has the Substance

The Church needs the psychiatrist and the psychotherapist to sort out its mentally ill and to give treatment to those who are beyond the help of the minister. The clergyman likewise should be conversant with what mental hygiene has to offer in the preservation of mental health. The Christian Church may well be cautious, however, about linking itself with would-be sciences, seeking of them form when it already possesses the substance. Depth psychology is catching up with many of the basic concepts of man to be found in the New Testament.

Psychiatry and mental hygiene are inseparably linked to psychology in their foundation. Psychology has one footing in the controlled objectivity of physiology and the other in the less tangible domain of human conduct. The difficulty of this span has

roduced such divergent forms as be-
aviorism, at one extreme, and con-
figurational psychology at another.
There are psychologies, but no psy-
chology. Likewise, we find not one,
ut many schools of psychotherapy.

The Church cannot expect to find
ltimate truth about man in these
ntative sciences, consisting of rapidly
hanging and frequently modified sys-
ems of thought, mingling fact and
heory, bewildering in their flux and
ncertainty. The Church would do
etter to stay close to the One who
equired no evidence from anyone
bout human nature; well did He
now what was in human nature.

Psychiatry Aware of Church's Role

Psychiatry, too, is turning more
requently to the Church for some of
s remedies. At a recent meeting,
he Group for the Advancement of
sychiatry unanimously adopted a
esolution which read in part as fol-
ows:

"We, as members of the Group for
he Advancement of Psychiatry, be-
eve in the dignity and integrity of
he individual and that a major goal
f treatment is the progressive at-
tainment of social responsibility. We recognize as of crucial significance the influence of the home on the individual and the importance of ethical training in the home. We also recognize the important role religion can play in bringing about an improved emotional and moral state. The methods of psychiatry aim to help patients achieve health in their emotional lives so that they may live in harmony with society and with its standards. We believe that there is no conflict between psychiatry and religion. In the practice of his profession the competent psychiatrist will therefore always be guided by his belief."

In spite of the growing esteem which is apparently being accorded religion by psychiatry, one remembers the far-reaching extent of Freudian materialism and cannot help wondering if religion is prescribed by the psychotherapist as he prescribes a bitter concoction of bromides which he would not think of taking himself. The therapist may need a vigorous regimen of repentance, restitution, and justification by faith as badly as some of his patients.

The Fourth of July fell on a Sunday in 1948, and the Federal Council of the hurches of Christ in America urged the churches on that occasion—

To remember our Christian heritage which has been the foundation of our ational life during the years, which has shaped our individual and civic leals, and which has influenced our policies through many generations;

To give thanks to almighty God for His beneficent Providence which has reserved us a nation in which liberty prevails despite the pressure of many dverse forces;

To pray that freedom and justice may be so accepted and practiced in our ersonal and social relationships as to make evident our sincerity and the worth our democracy; and that God's holy and redeeming purpose in Christ may e so proclaimed that men shall be drawn to Him, and find their way into at divine Kingdom which alone is the hope of mankind and the ground of sting peace.

SERMON ILLUSTRATIONS

Dollars and Glue

When our church sexton died, I was invited to participate in the funeral service in one of the Negro churches in the community. The chairman of the deacon board of his church eulogized the deceased. Among other things he said, "Brother Preston wasn't no dime deacon, he was a dollar deacon. And another thing, the glue between him and the Lord didn't come loose when it rained."

From my knowledge of the sexton, I knew that these things were true. If only we had more "dollar" members and more "glued" Christians.

—H. A. McCULLOUGH, JR. (Columbia, S. C.)

Freedom?

Have you ever seen a shooting star? Streaking across the heavens it seems to symbolize freedom. But what is the end of this fleeting flash?—darkness and destruction. The stars that continue to shine are those that follow the guidance of the Creator who ordered their complicated courses. If all were free and struck out on their own paths, what a chaotic sight the heavens would be!

—SNYDER ALLEMAN (Newville, Pa.)

Faith that Wins

Dr. F. W. Otterbein, now in his 30th year as pastor of the North Austin Lutheran Church, Chicago, Ill., used to tell this story when illustrating the rewards of faith.

A merchant hung a *boy wanted* sign outside his store one day. After sending away several applicants who proved unqualified, he noticed another approaching with the *boy wanted* sign under his arm. The merchant, puzzled, asked the boy why he had taken down the sign, and received this reply:

"You advertised sir, that you wanted a boy, so here I am. Now you won't need the sign anymore."

He got the job. —DLD

Accurate Course vs. Power and Speed

Speaking in Washington a few weeks ago on the general theme "The New Reformation of Our Time," Dr. D. Elton Trueblood pointed out in prescribing helps for the world today, that there are some people who recommend the development of more and more strength. It is this same type of person who, when a motorist loses his way, would recommend as a cure, a more powerful automobile. In this case, a more powerful car would merely help the motorist become more deeply and speedily lost. Obviously the vital need is for reorientation in a new and correct sense of direction.

—DI

Postponed Giving

Several years ago we started a garden. It proved fruitful and we thought of sharing the harvest with our neighbors. Second thought, however, brought a ready excuse: "We'll probably need all of this year's crop for our own use."

Our garden was twice as large the following year, but when it came to sharing with the neighbors the same old excuse seemed valid. I recall the incident whenever an appeal is made. Whether it involves money, time, goods, postponed giving or sharing easily can become the sin of selfishness.

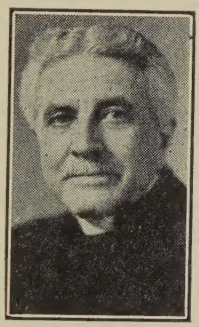
—C. KING WYNKOOP (Chillicothe, O.

The Cause Makes the Sword Right

By Lynn Harold Hough

(Dean Emeritus, Drew Theological Seminary)

The following devotional message was given by Dr. Hough at the opening of the semiannual meeting of The General Commission on Chaplains, April 21, 1949. We are very happy to print Dr. Hough's message and prayer, which describe so well the "legitimacy of the chaplain's function."



"O thou sword of Jehovah, how long will it be ere thou be quiet? Put up thyself into thy scabbard; rest and be still. How canst thou be quiet, seeing Jehovah hath given thee a charge?" Jeremiah 47:6, 7.

The famous British preacher, F. W. Robertson of Brighton, rather reluctantly became a parson. He had wanted to be a soldier. Today there are those who would question the possibility of a man's being a Christian soldier. The question is crucial. It involves our right to offer Christian grace and the Christian graces to soldiers. And it involves the very legitimacy of the chaplain's function.

One of the most striking passages in the Old Testament deals with the problem. The author of the words is full of the nostalgia for peace which we all so well understand. He addresses the sword of God: "How long will it be ere thou be quiet?" His motion turns into a command: "Rest and be still." But right across his gentle thoughts comes a high and stern word: "How canst thou be quiet, seeing Jehovah hath given thee a charge?"

The cause makes the sword right. The sword which defends righteousness is then the sword of God. The sword which builds a wall of fire around the weak and the helpless to protect them from wickedness is then the sword of God. The sword which prevents hard and lawless powers from having their way in the world is the sword of God. The peace which sacrifices liberty and justice is bought at too great a price. The garden of democracy must be guarded by a fiery sword.

But once we have admitted the existence and the right of the sword of God, we must face another problem. How shall men be made worthy to draw this great sword?

It is with the utmost humility and awe that men conscious of all the evil which defiles their own lives can reach forth their hands to draw this sword from its scabbard. But their humility must not turn them into cowards, nor must it make them fear to fight in a cause which has the right to the allegiance of all good men. Cromwell fell on his knees with a sense of his own unworthiness. But he never doubted his right to fight for the will of God.

The soldier who fights in a good

cause has a right, then, to ask for the divine support. And as he asks for it he must pray to be made worthy of his high calling. He has not broken with God because he fights for freedom and against injustice. He has not broken with God because he risks his life to fight for that which he believes to be the will of God.

PRAYER: O Master of nations and Lord o peace and war, grant that the sword of ou nation shall never be drawn from the scabbar in unworthy causes. And when we must figh make our own character worthy of the cau for which we do battle. May the good wi which lives eternally in God live also in u And beyond the flashing of swords may v always see the vision of noble and productiv peace. Like the One who came not to sen peace but a sword, may we see the reign o righteousness beyond the battle with evil. I His name we pray. Amen.

The National Religious Publicity Council

THE National Religious Publicity Council, which is composed of Protestant public relations directors, at its annual convention in Washington, presented awards of merit to Washington's four daily newspapers. Erik Modean of the National Lutheran Council, New York, was elected president of the Council; vice-presidents are Walton Rankin, Presbyterian Church in the U.S.A., Philadelphia; Louis Schenk of the Goodwill Industries, Washington; and Frank Mead of the Fleming H. Revell Publishing Company, New York. Secretary is Dorothy Burt of the Reformed Church in America, New York; treasurer, Catherine Bachert of the Northern Baptist Convention, New York. Formation of chapters in Minneapolis, Milwaukee, Chicago, Indianapolis, Cincinnati and Boston was discussed.

Rep. Brooks Hays (D-Ark.) told the council that the churches are rendering a tremendous service by having representatives in Washington who can tell people throughout the nation the meaning of Congressional action; but the Church has suffered from the vagueness and abstraction with which it has handled political problems, and the religious community has suffered from its inability to transfer its values to the political fiel Hays continued that members of Con gress welcome the help of churc leaders, but he urged that pressur be exerted temperately and cautione that there must be compromise o many issues.

Thomas Keehn, legislative secre tary of the Council for Social Actio of the Congregational Christia Churches, told the delegates that the present time the influence religious groups in Washington coun very little. He urged Protesta churches to train men to work the fields of politics and economics

Earlier, the group heard a repo on an incomplete study of Protesta and Roman-Catholic newspaper pu licity by Miss Marjorie E. Moo managing editor of *The Commissio* an official publication of the Southe Baptist Convention. Catholic news generally political in nature and n tional and world-wide in scope, wh Protestant news is usually religio and local or regional. She added th Catholics report action while Prote tants announce meetings.

The final event of the conventi was a tea at the General Commissi on Chaplains, home of the editor offices of *The Chaplain* and *The Lin*

Chaplain of Arnold's Expedition to Quebec

By Robert Johnston Plumb

(Rector, St. Mark's Episcopal Church, Washington, D. C.)

In the following article, Chaplain Plumb has given us rare glimpses of precious scenes from the history of early America. The author has rendered distinguished service both as a civilian and a Naval chaplain in World War II, and now holds the rank of Lt. Cmdr., USNR. In addition to his regular pastorate, he is associate editor of *The Southern Churchman* magazine, and his writings have previously appeared in The Chaplain. The following article, we believe, will be enjoyed not only for its intrinsic quality, but also for the thorough research out of which it grew.

MEN of God had an important part in the making of America. When men left their plows in the fields to take up arms, they left their pulpits to endure hardships on sea and land for the cause of liberty. By their unselfish service to their country they have devised a spiritual legacy which has enriched the lives of those who have come after them.

Outstanding among the chaplains of the Revolution was the Chaplain of Arnold's Expedition to Quebec, who went up the tortuous Kennebec along the great carries, through impenetrable forests and over the Height of Land to storm an impregnable citadel. He was the Rev. Samuel Spring of Northbridge, Massachusetts; a graduate of Princeton College, where he roomed with James Madison; a close friend and relative of Aaron Burr; afterwards pastor of the North Congregational Church of Newburyport; one of the founders of the Andover Theological Seminary and of the American Board of Commissioners for Foreign Missions.

It was early in September of 1775 when the following commands were given to a detachment of Washington's army at Dorchester, Massachusetts:

"Officers, to the front, ten paces, march!" Then in quick succession, "Officers, to the center, face! Officers, to the center, march! Form hollow square!"

The square which was formed was not as symmetric as one which might have been formed by the British regulars over in Boston beyond Nook's Hill nor was it as colorful. The men who formed it were not wearing bright red coats but ash-colored hunting shirts of buckskin or linsey-woolsey, leather breeches, leggings and moccasins. Their shirts were held close to their waists by belts in which they carried tomahawks and scalping knives. An assortment of various-lengthed rifles completed their ordnance. Some of them wore caps in

which they had stuck bright feathers, for it was the fashion to imitate the dress of the Indians. The zealots among them prominently displayed the words *Liberty or Death* on their headgear.

An officer stepped forward and read, "The detachment going under the command of Colonel Arnold, to be forthwith taken off the roll of duty and to march this evening to Cambridge Common, where tents and everything necessary is provided for their reception."

Among those who listened attentively to the reading of the new orders was twenty-nine-year-old, six-foot Samuel Spring, a recently licensed Presbyterian minister. When the first rumour had spread among the idle troops at Cambridge that Congress was planning to send an expedition of a thousand men, under Colonel Benedict Arnold, to attack Quebec, Chaplain Spring had wished to be a member of it. His college companion, nineteen-year-old Aaron Burr, had enlisted for this mad venture, and although the outlook of the cousins was already divergent, the chaplain was fond of "little Burr." Since there was no Commission on Chaplains to screen Spring's considerable theological qualifications, his physical appearance and enthusiasm had been the principal factors which had decided in favor of his acceptance.

Personnel Portraits

There was no lack of volunteers. So great was the rivalry among the rifle companies that lots were drawn to decide which would be selected (Source 6, Bibliography). One of the companies chosen was captained by the veteran Indian fighter, woodsman and teamster of Braddock's defeat, Daniel Morgan, whose Virginia marksmen had marched all the way fro Winchester to Cambridge in thr weeks without the loss of a man l sickness or desertion.

There was Major Return Jonath Meigs of Middletown, Connecti whose extraordinary Christian nar was supposed to have sprung from t days of the courtship of his moth by his father, Jonathan Meigs. T lady had said "no" so decisively th the rejected Meigs had stamped d jectedly out of the house; was abo to unhitch his horse to ride out her life forever when he saw her the doorway and heard her cry, "R turn, Jonathan! Return, Jonatha He had returned and had perpetuat these pleasing words in the name his son.

There was Captain Henry Dearb of New Hampshire, who later beca Secretary of War under President J ferson; Dr. Isaac Senter of Rhode land, who became prominent in field of medicine in spite of his t timely death; and John Joseph Her who became a distinguished Penns vania judge. Next to Colonel Arn in command were the two battal commanders: Lieutenant Colo Christopher Greene of Rhode Isla who was to give his life for his co try in a later campaign, and Lieuten Colonel Roger Enos of Connecti whose return to Cambridge from midst of the undertaking has l been open to criticism. The major p tion of volunteers was selected f New England: woodsmen and b men familiar with the wilderness able to endure the rigors of its clim

If Thy Spirit Go Not With U

The expedition, numbering a one thousand, mustered at Newb port, where they waited for favor

vinds to take ship for the mouth of he Kennebec River. On Sunday, Sep- ember 17th, the detachments were araded under arms to the First resbyterian Church, known as the ld South Meeting House (Source 7, ibliography), which was one of the rgest and finest places of worship in ew England. A broad center aisle nd two side aisles ran through the uditorium, and there were wide gal- eries on three sides of the house. The ulpit was high, with an elaborately rved sounding board.

With colours flying and drums beat- g the troops marched into the meet- g house. Two lines were formed in e main aisle, and arms were pre- nted by the riflemen as their chap- in passed through and was seated the pulpit. Muskets were stacked in e aisles and the soldiers crowded to the high-backed pews. The gal- ries and every available space were icked with soldiers and citizens.

Chaplain Spring took his text from e Book of Exodus, "If Thy Spirit not with us, carry us not up hence." s subject was timely and he spoke th deep feeling. Dangers and uncer- inties might lie before them, but th God as their hope and strength ey would not fail. It was a message hich was long remembered not only Burr, who was proud of his Prince- n colleague, but by leaders of the wburyport North Congregational urch, who marked him as their stor when he would be detached m duty.

The preacher had delivered his ser- in, literally, over the grave of rge Whitefield, the Great Awak- r, who had been buried beneath pulpit five years before. At his eral six thousand persons filled and rounded the meeting house, and their singing had been choked by sobs as bells tolled and ships fired salutes.

When the present service was over, a group of officers gathered around the Chaplain and it was suggested that they visit Whitefield's tomb. The sex- ton was found and the party descended the narrow steps into the brick vault. Not satisfied with looking at the coffin, the sexton was persuaded to remove the lid. The body had nearly all re- turned to dust except for some por- tions of clothing which remained intact. The collar and wristbands were in excellent condition. These were carefully removed, cut into small pieces and distributed as souvenirs.

Why? Because there was real kin- ship between them and the Great Awakener. Like John the Baptist, Whitefield had been the preparer of the way—the way for revolution—by teaching the supremacy of God's laws over earthly empires and by proclaim- ing the equality of man. What wonder that they eagerly seized the remnants of Whitefield's clothing, for it is always easier boldly to take into one's hands the cerements of a mortal hero than with humble faith to touch the hem of the Immortal!

Continuing Instant in Prayer

The topsail schooner *Broad Bay* lay at anchor in Newburyport harbor. She was the flagship of a convoy of eleven sail, mostly sloops and schooners but called "dirty coasters and fish boats" by one of the soldiers of the expedi- tion. Nearby were the *Swallow,* the *Britannia* (strange name), the *Con- way,* the *Abigail,* the *Hannah,* the *Century,* the *Eagle,* the *Admiral,* the *Houghton* and the *Eunice.* It was Tuesday, September 19th, and on board the *Broad Bay,* commanded by Captain James Clarkson, were Colonel

Arnold, Aaron Burr, Dr. Senter and the Chaplain. When the time came for getting under way, the *Broad Bay* broke out an ensign on her main top masthead and a jack appeared at her foretop masthead, which were the long-awaited signals. Immediately the fleet made sail and set their course for the mouth of the Kennebec.

A few days later found the flagship at anchor some miles up the Kennebec, waiting for the rest of the transports to come up. It is reported that the Rev. Ezekial Emerson, the Georgetown minister, came on board at this time with one of his deacons to pay their respects to Colonel Arnold. Keenly aware of the hazards of the expedition, Parson Emerson thought it expedient to offer a prayer commensurate with these dangers and he is said to have continued for one hour and forty-five minutes, the effect of which upon those present has not been recorded.

The Murder of Reuben Bishop

Having left the schooners and sloops, the expedition embarked in small boats specially constructed for the journey, and Saturday night, September 23rd, found the army camped at Fort Western, the real beginning of the wilderness. In the house in which Captains Thayer and Topham were quartered, a number of soldiers were carousing and the disturbance became so great that the officers investigated. They found that the troublemaker had been forcefully ejected and they again retired. The disturber remained outside and when things had quieted down, came to the door, lifted the latch and fired into the room, fatally wounding Reuben Bishop of New London, who was lying by the fireside. Dr. Senter was summoned but found the internal hemorrhages so profuse that little could be done Bishop lived "but twelve hours and died in great horror and agony of mind at the thought of going into eternity and appearing before His God and judge." Here was work for the Chaplain.

The next day the murderer, Jame McCormick of North Yarmouth, wa captured on the opposite bank of th river by an alert sentry. A cour martial was held and the crimina sentenced to be hanged. Abner Stock ing of Connecticut wrote in his diary *"Our chaplain conversed with him re specting his crime, the awful punish ment he was soon to suffer, and th more awful and never ending punish ment that would await him in th eternal world if he did not repent an believe in Christ."*

"Our lives, McCormick, are sho and short will be the slumber of ou mortal bodies in the grave. The Lor will come with infinite majesty an vengeance. At the voice of the arc angel and the trump of God, the ear and the seas must give up their sca tered dead. You and I, McCormic and all must hear the commandi sound, and come forth; those th have done good, to the resurrecti of life, and those that have done ev to the resurrection of damnation. W shall see the Judge descend in flami fire and take his awful seat. Sain will rejoice and sinners, McCormi will tremble. Acquaint yourself w God, McCormick, and put your tru in everlasting strength. For now is t accepted time. Be wise therefore tod lest folly prove your eternal ru (Source 12, Bibliography).

The Chaplain's words were of avail. McCormick did not confess crime nor repent and on Tuesday a ernoon he was brought to the hast

erected gallows. The Chaplain prayed and the condemned man admitted his guilt. Colonel Arnold ordered a last-minute reprieve and McCormick was sent back to Cambridge on the *Broad Bay* to General Washington for trial.

Leave Them to Heaven

The boats built for the expedition were not satisfactory. Their builders had been given a very short time to do their job and it is doubtful if seasoned lumber was available. They were to be thrown away after a few weeks of usage and were to be of as light construction as possible.

Private George Morison of Pennsylvania griped about them in his journal under the date of September 28th.

"Poled up the river all day. The water in many places being so shallow, that we were often obliged to haul the boats after us through rocks and shoals, frequently up to our middle and over our heads in the water; and some of us with difficulty escaped being drowned. Many of the bateaux were so badly constructed, that whether in or out of them we were wet. Could we have then come within the reach of the villains who constructed these crazy things, they would fully have experienced the effects of our vengeance. Did they not know that their doings were crimes, that they were cheating their country, and exposing its defenders to additional sufferings and to death? These men would enjoy the sweets of domestic ease, talk about liberty and the rights of mankind, possibly without even a recollection of their parricidal guilt, which in minds subject to any reflection, would excite the most poignant remorse. May Heaven reward them according to their deeds!"

Against the Current

The army pushed on up the winding Kennebec, poling their heavily laden boats, carrying them around rapids and falls, sometimes sweating under the autumn sun, sometimes freezing in water up to their necks, falling each night into the sleep of exhaustion with nothing to look forward to the next day but more of the same thing. The lonely forests echoed with the shouts of the boatmen and the dim woods rang with the sound of the axes of the woodsmen.

October came to find them deep in the wilderness. Beyond Norridgewock Falls at the Great Carrying Place the party neared a snow-covered mountain which Major Bigelow climbed, hoping, it is said, to see the spires of Quebec. Whatever he hoped, the Major found immortality, for the mountain bears his name to this day. They left the Kennebec to strike across a chain of ponds for the Dead River. In this area a log cabin had been built for the sick and James Melvin wrote in his diary October 10th, *"Mr. Spring, our chaplain, went to prayers; we went to the first pond, four miles from the river; it blowed hard, and one man was killed by the falling of a tree."*

Along the Dead River *"Mr. Spring and Mr. Burr not having a pilot missed their way and travelled a considerable time before they found their way."* It was in the Lake Megantic region that disaster almost overtook the expedition. Segments of the army following a faulty map lost themselves in treacherous swamps and in their attempts to struggle out of the maze, almost perished of cold and hunger. Dogs were eaten and moccasins boiled. Had not Colonel Arnold forged on ahead, crossed the Height of Land and sent back provisions from the French

settlements, most of the army would have perished. It was at this time that Lieutenant Colonel Roger Enos turned back to Cambridge. In a letter written on November 27th when they were out of the woods, Colonel Arnold gives his own summary of their trials.

"Thus in about eight weeks we completed a march of near six hundred miles, not to be paralleled in history; the men having with the greatest fortitude and perseverance hauled their batteaux up rapid streams, being obliged to wade almost the whole way, near one hundred and eighty miles, carried them on their shoulders near forty miles, over hills, swamps and bogs almost impenetrable, and to their knees in mire; being often obliged to cross three or four times with their baggage. Short of provisions, part of the detachment disheartened and gone back; famine staring us in the face; an enemy's country and uncertainty ahead. Notwithstanding all these obstacles, the officers and men inspired and fired with the love of liberty and their country, pushed on with a fortitude superior to every obstacle, and most of them had not one day's provision for a week."

In the Brave Days of Old

The first week of November found them following the more friendly Chaudiere River toward Quebec. The French villages that lay along the way gave them provisions. About thirty miles from Point Levi, Dr. Senter tired of walking and hired a horse. His diary states that *"Chaplain Spring hired another in the same village, for which we were to pay three hard dollars. In lieu of a saddle, we had an old piece of cushion, across which was a rope, which served as stirrups. Arrived within four leagues of Quebec. Terrible road, mud and mire to the horse's belly."*

Christmas found Colonel Arnold's men outside the walls of Quebec waiting for an opportune time to join forces with General Montgomery in an all-out attack. The Americans had taken over a large convent on the St. Charles River about half a mile from St. Roque's Gate for a general hospital.

Sunday came that year on December 24th and on that date Major Return Jonathan Meigs noted in his journal, *"Our chaplain preached a sermon in the chapel of the General Hospital, which is exceedingly elegant inside, and richly decorated with carvings and gilt work."*

Staff officers have always found it difficult to stay behind when battles are fought and Dr. Senter was no exception. Having discovered that there were companies without captains and that the time had come for an assault upon the citadel, he sent a note to Colonel Arnold asking for permission to take command of a company. He received an answer addressed to Doct. Center which ordered him to stick to his profession, *"prepare dressings and repair to the main guard house at 2 o'clock in the morning with an assistant."*

Chaplain Spring did not make any such request, received no specific orders, and the night of the attack found him in the vanguard with Colonel Arnold. The assault was made in a blinding snowstorm and was disastrous to the American forces. General Montgomery was killed and Colonel Arnold severely wounded. Many who had conquered the wilderness were killed or taken prisoner.

"Now we saw Colonel Arnold returning, wounded in the leg, and sup-

ported by two gentlemen: a parson Spring was one, and in my belief, a Mr. Ogden the other. Arnold called to the troops in a cheering voice as we passed, urging us forward," remembered Judge John Joseph Henry many years later.

Colonel Arnold was taken to the general hospital, where Dr. Senter removed a large piece of musket ball from his leg. When it was learned that the battle was lost and that General Montgomery had been killed, Colonel Arnold was urged to be carried back further into the country where he would not be in danger of being captured by the enemy. *"He ordered his pistols loaded,"* wrote the doctor, *"with a sword on his bed, etc., adding that he was determined to kill as many as possible if they came into the room."*

Newburyport Pastor

The coming months found Quebec still untaken and on March 15th there was planted upon the walls of the city a large wooden horse with a bundle of hay before it with the inscription, "When this horse has eaten this bunch of hay, we will surrender!"

Summer found the expedition disbanded, its prisoners of war straggling home by land and sea, and many of its members serving on other fronts. The congregation of the North Congregational Church of Newburyport, still without a settled pastor, had not forgotten Chaplain Spring to whom they wrote, asking him to supply their pulpit. He answered their request from Ticonderoga on August 2, 1776, *"The situation of things with me is such at present, that I cannot comply with your kind invitation; neither can I think it proper or consistent at this time so far to encourage a visit after this campaign is concluded, as that your people might expect it. My business is now with the army, and it will be some months before the time will be completed for which I am engaged; so that it must be duty, considering the situation of the society and my own, to decline the matter at present. What Providence may bring into view hereafter, I hope I shall have wisdom and a heart to attend to."*

In October the Society again invited him to preach as a candidate, which resulted in his settling as their pastor, a position which he held until his death more than forty years later.

John Quincy Adams, who studied law in Newburyport in 1787, wrote in his diary, *"His delivery is very agreeable; there is an earnestness and solemnity in his manner which I wish I could find in preachers whose doctrines are more conformable to my ideas of truth."*

A few years later a near by church installed a pipe organ which was a handsome instrument. The tops of its pipes were festooned with crimson silk draperies, above which was written in large letters of gold, *"Praise Him with Organs."* This instrument was the subject of a great deal of controversy and Parson Spring expressed his disapproval of it by referring to it as "our neighbor's box of whistles."

"God the Author of Human Greatness, a Discourse on the Death of George Washington" was the title of Parson Spring's sermon Sunday, December 29, 1799, a fortnight after the death of his former commander-in-chief. He began, "The Great and Beloved Man is dead! The light of America is extinguished. The loss of Washington, that able statesman and unrivalled General, is like the depar-

ture of the sun in its zenith, and a matter of great lamentation." He continued, "Let us remember that the God of armies has dismissed our General from the field. He was worth ten thousand other men. In his breast, face and deportment, there was the influence of an army. He was able to inspire his country with fortitude when ready to despair. O how did his seasonable addresses in the course of the war animate the hearts of the people and add vigour and energy to the authority of the states! In the darkest times his wisdom guided Congress and his influence supported the union. The General had more to fear from the contracted enlistments and supplies of his own army than from the whole force of the enemy. 'Furnish us with men and provisions, and by the blessing of Providence, we shall secure our liberty' was the import of his addresses. The salvation of America was his reward; and instead of styling himself Emperor of America before he disbanded his successful disciplined army, he, in a flood of tears, thanked his brave officers and soldiers for their faithful service in the cause of liberty, dropped his sword, congratulated his country, styled himself George Washington, and returned to Mount Vernon" (Source 16, Bibliography).

I Must See Burr

Samuel Spring was honored in 1806 with the degree of Doctor of Divinity from Princeton and the next year both Yale and Williams followed her example. Two of his sons became ministers, one of them, Gardiner, serving as Pastor of the Brick Presbyterian Church in New York City for more than sixty years.

Some years later, while visiting his son in New York City, the elder Spring expressed a desire to call upon Aaron Burr. His son sought to dissuade him, telling him that after Burr's tragic duel with Alexander Hamilton, his exile in England and his manner of life, people were not looking upon him with favor.

"I must see Burr," he is reported as saying. "We went through the woods together; I stood by his side on the Plains of Abram. The last time I saw him was after Montgomery had fallen, and little Burr, up to his knees in snow, was trying, in the face of the enemy, to bring off Montgomery's body. My son, I must see him."

He did see Burr. Not for long, but long enough to live over the days they marched with Arnold to Quebec before such cruel words as *murderer* and *traitor* had come to blight great careers. Not for long as it is measured by the ticking of a clock, but long enough to remember the flaming forest foliage, the rush of the rapids and the deeper roar of the falls . . . the white flash of birch bark canoes in quiet reaches and the wind tossing gnarled branches. Not for long as it is measured by lengthening shadows but long enough to feel the dampness that gnawed into their very bones, the cold, the hunger, the weariness and the wet and the snow that swirled around the walls of the citadel which they failed to take. Youthful days of bold venture and high courage.

Samuel Spring died on March 4, 1817, at the age of 73, a shepherd who was not content to remain beside still waters; a man of God who had an important part in the making of America, Chaplain of Arnold's expedition to Quebec.

(A bibliography for Mr. Plumb's article will be found on page 40.)

General Commission Meeting

THE semiannual meeting of the General Commission on Chaplains was convened on April 21 at the Chaplains' Memorial Building at 122 Maryland Avenue, N.E., Washington, D. C. The following officers were elected: Chairman, Bishop Charles Wesley Flint, Washington, D. C.; vice chairman, Edward D. Grant, Richmond, Va.; vice chairman, Calvin H. Wingert, Canton, Ohio; secretary, Reuben H. Mueller, Dayton, Ohio; treasurer, Andrew R. Bird, Washington, D. C.; director, Thomas A. Rymer, Washington, D. C.; associate director, Delmar L. Dyreson, Washington, D. C.

A committee was appointed to plan for the adequate provision of chaplains to the armed services in the event of any national emergency.

A second new committee was formed to consider the possibility of developing a corps of chaplain's assistants in the Department of the Army.

Veterans Administration

The committee on the Veterans Administration Chaplaincy Service was continued. The administrative placement of the chaplaincy under the V. A. Department of Special Services, an issue long under fire from the churches, will be studied further.

Chaplain Donald C. Beatty, Assistant to Director (for program), Chaplaincy Service, Special Services, Veterans Administration, brought greetings to the General Commission and to individual friends from Chaplain A. J. McKelway, Director, Chaplaincy Service. Chaplain Beatty reported that Chaplain McKelway is in Florida recuperating from an illness which has kept him from his office since December, 1948.

Continuing his report, Chaplain Beatty stated: "The Civil Service Commission's 'Chaplain Series' (Classification Standards) has been published since your last meeting. We are proud to have had a part in the framing of that statement. Those of you who have seen it know what an advance it is over any previous description we have had of the institutional chaplain's task." In describing the progress of the V. A. Chaplaincy, he said, "The personnel strength is approximately what it was when we made our 1948 report, 236 full-time and 173 part-time chaplains. Additional part-time chaplains have been appointed where need was certified by the manager and the chaplains on duty. We still operate on a rough yardstick of one chaplain to every 500 operating beds."

Chaplain Beatty stressed that "treating the patient as a person has been and is one of our major goals! We find our place in the sickroom, our justification for participating in the total care and treatment of the sick veteran, not from any specialized knowledge of or skill in the handling of problems of disease. Our task is the understanding of persons, their needs, their wants, their—often unverbalized—purposes and goals in living. The thoughts of sick men are often 'long thoughts.' What they need is not easy reassurance but sympathetic understanding. There can be, and often is, a creative, a growing, a

developing aspect of this experience. When the chaplain helps to confirm new resolves, to plan new avenues of living, he is performing his spiritual ministry."

Reporting for the Army was Chaplain (Col.) Martin C. Poch; for the Navy, Chaplain (Rear Adm.) William N. Thomas; for the Air Force, Chaplain (Col.) Charles I. Carpenter.

Army

The respective chaplaincies in the armed forces are well-manned at the present time, with the exception of the Army, which has about 275 vacancies. The only chaplains being accepted for duty at the present time are young men in the grade of lieutenant, since there is already a surplus of officers in higher grades, Chaplain Poch reported. Budgetary conditions make it necessary also that acceptance for duty be given only to those in the junior grades.

Navy

Chaplain Thomas, in the course of his report, stated: "One of the encouraging facts in connection with this work is the number of recruits who request religious instruction. At one training center, a sample of a number of consecutive groups was taken recently. Sixty-five per cent of the recruits in these groups claimed church membership. Of these, 18 per cent requested additional religious instruction and of those claiming no church affiliation, over seventy per cent asked for such instruction. Out of these classes, many of the recruits requested baptism and church membership. An increase in church attendance is being reported by the chaplains ashore and afloat."

Air Force

Chaplain Carpenter said that it is the program of the Air Force to put the chaplain in touch with the airman as soon as possible upon his entrance into the service, and that a religious history card goes along with the airman from base to base. He also said that one of a chaplain's chief duties should be that of pastoral doorbell-ringing and visiting.

Among items of noteworthy progress reported by Director T. A. Rymer, was that the newly acquired Chaplains' Memorial Building has been paid for in full and that the building fund showed a balance of $1,691.41.

Mr. Delmar L. Dyreson, who is also editor of *The Chaplain* and *The Link*, reported that *The Link* has enjoyed a 16 per cent increase in circulation during the past year.

The committee planning visitation and spiritual retreats for chaplains was continued.

The opening devotional, conducted by Dr. Lynn Harold Hough (Dean Emeritus of Drew Theological Seminary), is published in full on page 7.

This July the Corps of Chaplains of the Department of the Army celebrates its 174th birthday. The first call for chaplains was issued by General Washington during the Revolutionary War. At the height of World War II the Corps numbered 8,171 men. As of January, 1949, there were 1,221 chaplains on active duty with the departments of the Army and Air Force; as of April 21, there were 458 on active duty with the Department of the Navy.

Red Mass Sermon

By The Most Reverend John J. Wright, D.D.

(*Auxiliary Bishop of Boston*)

Because of its ecumenical appeal, we requested permission of Bishop Wright to share this message with our readers.

The sermon was originally delivered at Catholic University of America, Washington, D. C., January 16, 1949, on the occasion of the Red Mass.

The Red Mass is an annual Roman Catholic service held especially for the benefit of magistrates and all other members of the legal profession.

GOD made man from the beginning, and left him in the hand of his own counsel. . . . He shall have glory everlasting. He that could have transgressed, and hath not transgressed; and could do evil things, but hath not done them."

I have taken these words from two places in the Book of Ecclesiasticus. In the name of the Father and of the Son and of the Holy Ghost. Amen.

The trials of the so-called "war criminals" have been subjected to thoughtful criticism by a few commentators, legal philosophers and historians. The opinion has been expressed that they may eventually cause our nation and our allies very real embarrassment because the courts which conducted them functioned without previous written law and with the doubtful competence of conquerors. Quite possibly, too, apart from these considerations which favorably disposed historians may consider to be of secondary importance in the special circumstances of the trials, the cases of individual "war criminals" may have involved injustices or inequities because of passion or partisanship or misrepresentation.

Whatever of all this, there was one refreshing aspect to the determination to bring to trial the "war criminals" and to demand an accounting before some bar of justice from some of those who by deliberate plan and conscious choice brought about the appalling evil that was World War II. This determination constituted a dramatic affirmation before all the world and under the most solemn circumstances of a seriously neglected truth, the truth that political, social, and other moral disasters do not merely happen. They are not the blind results of inexorable fate. Even the most complex of these calamities are not the work of irresponsible, mechanical forces alone. Just as great movements forward in the social history of mankind may be accurately attributed to the honorable actions of upright men, so the moral disasters which overtake men and nations must be attributed to the unfortunate use by responsible men of that freedom in which God created mankind from the beginning.

In the rise and fall of societies as in the personal salvation or damnation of individual men, the old truth enunciated by the Sacred Scripture remains valid. It is a law of social history as well as a condition of individual salvation: "He shall have glory everlasting who was free to transgress, but did not; who was free to do evil things, but did not do

them." This is the clue to a man's perfection: "Before man is life and death, good and evil, that which he shall choose shall be given him." (Ecclus. 15:18). "Behold I set forth in your sight this day a blessing and a curse: a blessing if you obey the commandments of the Lord your God, . . . a curse, if you obey not. . . ." (Deut. 11:26-28) This is the key to a nation's progress, its use of the freedom in which God made man from the beginning: "Jerusalem, Jerusalem, thou who killest the prophets, and stonest those who are sent to thee. How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not." (Matt. 23:37)

Philosophy of Responsibility

The determination to bring to justice the so-called "war criminals" constitutes, I repeat, a dramatic reaffirmation of the reality of free will and of personal responsibility for the moral consequences of individual actions. I speak of a "reaffirmation" because the *philosophy of responsibility* had lost something of its appeal, certainly in social thinking and possibly in legal thinking, in the generation immediately preceding the war.

There had always been the temptation to shuffle off accountability for moral defect. Shakespeare described and refuted it: "*This is the excellent foppery of the world, that, when we are sick in fortune—often the surfeit of our own behaviour—we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence . . .*." But "*The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings.*" (*Lear* and *Julius Caesar*).

Philosophy of Excuse

The *philosophy of responsibility* in modern times has further suffered from the impersonal, collectivist theories of society and of history which found favor during and since the last century. These linked human action more often to *material forces* and *mass controls* than to spiritual personality and individual responsibility. An earlier generation of devout and God-fearing people had recognized the challenge of some environments and the limitations imposed by heredities, but they still acknowledged that the generality of men remain free to make conscious choice between life and death, good and evil. But then *social* theory followed *new* lines along which it has attempted to lead *legal* theory and application. As against the old *philosophy of responsibility* there has grown up the theory that misconduct is *always* abnormal, that what the law calls "crime" and what conscience calls "sin" are to be explained largely in terms of causes beyond the control of the "sinner" or the "criminal." The *philosophy of responsibility* has been replaced by the *philosophy of excuse*.

Under the newer concept, it is no longer a question of being able to transgress, but refusing to do so; it is more often a question of acting in accordance with the "characters" which, without our asking, we have received. The character itself is a product of circumstances, and delinquency and crime are simply other names for conflict and maladjustment

Criminals are sick people, like the insane. They should be dealt with as sick people and far from seeing in their criminal actions anything for which *they* are responsible, we must learn to recognize in criminality the existence of something for which *society* is responsible. Hence the familiar captions under pictures of young criminals: *"Who is the real delinquent, this boy or society?"* Hence, too, the frequent statements of sociologists and other experts who announce: *"We believe in the responsibility of society, not of the individual."*

Five Extra Nooses

Last month I listened to a broadcast over a national network of an extremely effective radio drama. It was clearly conceived by its author and presented by its broadcasters as setting forth a profound and cogent point. Its scene was the cell of a condemned murderer. Every device of skillful radio-theatre drove home the idea of the play as stated by the players: "Tonight I am sitting on the edge of a prison cot in the cell of a condemned murderer. Between him and the rope which will break his neck and choke the breath from his throat are nine hours of tortured darkness. Soon the collective hand of society will reach out and pull the lever that will spring the trap and send his feet kicking in mid-air in the death struggle. Perhaps the collective conscience of society will permit itself a slight qualm. As I write—the murderer watches me. He is nothing more than a big-boned, hulking, somewhat dull, kid who continually trembles. He will die in the first light of the morning. I shall write then . . . about the court which should have tried him. It is a purely imaginary court—a court which sits in judgment on ordinary people who lead what might be called a blameless life. A court established by a law which reads in part: "Whereas the state decrees that no one lacking twenty-one full years in age, can now alone be held responsible for any murder, it is ordered that a minimum of six shall then be hanged if one such minor is condemned to die." . . . And so this court's been called to quickly find the necessary five; the *five* additional nooses which await along with the *one* society's decreed for the young murderer."

The five extra nooses, as the play developed, were fashioned for the necks of the boy's school authorities, his parent, a political leader in his community, a representative of organized entertainment and an average member of the general community. The broadcast was extremely effective. It undoubtedly left in the minds of millions the impression that thus responsibility was placed where it always belongs: not with the individual criminal, but with the total society—and therefore with no one. It was a dramatic example of the *philosophy of excuse* as opposed to the *philosophy of responsibility.*

Judge John Perkins, former Justice of the Boston Juvenile Court, tells how one morning a probation officer came into his court room and said: "I went to the Prison Association Dinner last night. The principal speaker made a moving address. At the end of it, after describing how a parolee had committed an atrocious murder, he burst into a dramatic peroration. Raising his eyes to the ceiling and with his voice trembling with emotion he exclaimed dramatically: *'Somehow, somewhere, some*

one of us failed this man.'" The judge remarked ironically, "You mustn't object to that argument. As a matter of fact, it is a wonderful idea for us, too. All these cases we have been worrying about, because they turned out badly, were not our fault. . . . We never failed. Whenever we thought we had failed, someone else had always failed us."

This is the philosophy of excuse—the philosophy of ultimate irresponsibility. For more than a generation it has undermined the moral and legal and individual social responsibilities upon which the stability of society must repose.

Individual Responsibility

The linking of misbehaviour to maladjustments and to forces beyond the control of the individual offender may frequently be justified, but not so often as to warrant a general philosophy of law which loses sight of the normal facts of individual responsibility of personal freedom. Misbehaviour, whether sinful or criminal, always includes an element of "maladjustment," but sometimes there are adjustments which the individual must make on the level of the spiritual in order to meet the test of the material and the trial of the evil.

We must ameliorate bad conditions. We must strive by social action to lighten the load where it is unjust or unsafe, but we must recognize that in all this adjustment there are adjustments expected of the individual as well. We have rationalized too many ruthless tyrants in terms of their adolescent frustrations. Too many "maladjusted" criminals have been explained in terms of the "conflicts" and "tensions" of potentially great artists who were forced to be obscure paperhangers in Austria, potentially great leaders of social movements who were destined to become gangsters and leaders of antisocial rackets which tore American communities apart. Too much gangsterism and sheer criminality on the obscure levels of the underworld and on the higher levels of international action and diplomacy have been encouraged by this *philosophy of excuse* in the realm of conscience and on the level of courts. The war-crimes trials have caused to resound in our century some echo, at least, of that voice of responsibility which spoke centuries ago with accents divine: *"This night do they require thy soul of thee."* They have reminded public servants of that accountability which is imposed on every free agent: *"How is it that I hear this of thee? Give an account of thy stewardship, for now thou canst be steward no longer."*

It is good for civilization that the *philosophy of responsibility* should be reaffirmed and that the *philosophy of excuse* should be subordinated to it, "cut down to size." Civilization was not achieved by any such philosophy as that of excuse, by vagueness about accountability. Mankind did not emerge from recurring periods of social decline and even savagery by any such formulae. Social progress has not been accomplished by swinging along with impersonal destinies, by riding the wave of the future, by the blind operation of uncontrolled, biological economic or social forces. It has been achieved by the vision and determination, by the self-knowledge and self-discipline of single individuals and of individuals in groups who have understood the meanings of the words: *"I know. I will. I do."*

"Lord, if thou wilt, thou canst make

me clean. And stretching forth His hands Jesus touched him saying: I will: be thou made clean. And immediately his leprosy was cleansed." (Matt. 8:1-4)

"And returning to himself, he said: . . . I will arise, and will go to my father, and say to Him: Father, I have sinned against heaven and before Thee. I am not worthy to be called Thy son: make me as one of Thy hired servants." (Luke 15:17-19)

"It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far nobly advanced. It is rather for us to be here dedicated to the great task remaining before us: that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that the government of the people, by the people, and for the people, shall not perish from the earth." (Gettysburg Address, Lincoln)

"Poverty is the Northwind that lashes men into Vikings. . . . What we call evils, as poverty, neglect and suffering, are, if we are wise, opportunities for good. . . . If I am left alone, yet God and all the heroic dead are with me still. If a great city is my dwelling place, the superficial life of noise and haste shall teach me how blessed a thing it is to live within the company of true thought and high resolves. Whatever can help me to think and love, whatever can give me strength and patience, whatever can make me humble and serviceable, though it be a trifle light as air, is opportunity, whose whim it is to hide in unconsidered things, in chance acquaintance and casual speech, in the falling of an apple, in floating weeds, or the accidental explosion in a chemist's mortar." ("Opportunity," John Lancaster Spalding)

History Attests to Its Worth

It is easy to satirize these valiant concepts of an age perhaps more rhetorical but also more resourceful, more self-reliant, more imbued with the *philosophy of responsibility,* more contemptuous of the *philosophy of excuse.* But the whole history of human achievement gives meaning to that rhetoric and attests to the worth of those who indulged it, who taught their children and told their fellow-citizens and trained themselves to recognize that they could do evil, but *must not,* that they could transgress, but *would not.*

So we in our legislation, in our law courts and in our social theory must recognize and make allowance for the inadequate and the unfortunate, but we must not treat their condition as the normal condition of mankind and we must not spin our moral philosophy around their deficiencies. In our sympathy we must not place emphasis on *excuse* rather than on *responsibility* and thus spread a demoralizing social philosophy. We must make *responsibility* the universal norm and *excuse* the challenged exception. We must state the *rules* rather than constantly find *reasons* why they do not apply. We might well return to a bit of the rhetoric lavished on those who lack the moral wherewithal by which to *try* or who, having it, *prefer* to serve themselves and blame society rather than serve society and honor themselves. We must recognize how the *philosophy of responsibility* enabled boys with withered legs to be-

come useful citizens, leaders of their community but above all masters of themselves—while the *philosophy of excuse* has allowed men of real intelligence and potential parts to become the instruments of *Society's* confusion and of their own damnation. Social stability and individual salvation still depend on the recognition of the central place of individual responsibility in whatever good may be accomplished or whatever evil must be suffered on the face of the earth over which God gave man dominion.

Basis of Free Self-Government

Specifically, it was the *philosophy of responsibility* that made America great. It is the basis of free self-government as free self-government in turn has been the basis of American greatness. Woodrow Wilson said some wise things about the relationship of self-government to the kind of character produced by the *philosophy of responsibility.* "Self-government," he said, "is not a mere form of institution, to be had when desired, if only the proper pains are taken. It is a form of character. It follows on the long discipline which gives a people self-possession, self-mastery, the habit of order and common counsel, and a reverence for law which will not fail when they themselves become the makers of law."

I offer this as a legitimate social and political conclusion from the *moral philosophy of responsibility.* If we are to acquire or keep the kind of character which Wilson said was essential for self-government, we must preserve the disciplines by which that character is built and the moral philosophy which dictates those disciplines. Church, state and home must unite in happy understanding to teach each generation the "self-possession self-mastery, the habit of order and peace and common counsel which will not fail them when they themselves become the makers of law." Thus will our citizenry become the men of glory who could transgress, but will not do so; who could do evil things, but will not do them; who use their freedom fortified by God's grace, to do God's will on earth unto the temporal stability of their nation and the eternal salvation of their souls.

A TRIBUTE

Rear Admiral William N. Thomas, whom we honor as he approaches the end of his active Navy career, has achieved both personally and for the Navy much of note for which he deserves great credit.

I suppose there can be no greater satisfaction to any man than to realize that he has been to a great extent instrumental in directing the thoughts and efforts of the youth of our Navy and country toward greater concepts of joy and decency. Class after class of graduating midshipmen from the Naval Academy went to the Fleet far better prepared for a richer and fuller life largely because they had had the opportunity to know, respect, and come under the steadying hand of Chaplain William N. Thomas.

I am sure that I voice the feeling throughout the entire Naval Service when I state that we shall miss him greatly.—*Admiral Louis Denfeld, USN*

Kwajalein Memorial Chapel

By Chaplain (Lt.) George K. Davies, USNR

(*President, Tusculum College, Greeneville, Tennessee*)

This article was submitted through the courtesy of Mr. Willard H. Hawley, Sr., whose son, Willard H. Hawley, Jr., was the assistant to Chaplain Davies.

ON Wednesday, 23 February 1944, the writer disembarked with his unit GROPAC TWO on Kwajalein Island. It was nearly three weeks after D-day.

Chaplain (Maj.) Thomas V. Sigler, 37th Airdrome Squadron, was the senior chaplain on the island. Chaplain (Capt.) John H. Archibald was the Roman Catholic chaplain attached to the same organization. We three were the only chaplains on the island.

On Saturday, 26 February, over a wire strung along palm tree trunks and improvised poles, Chaplain Sigler phoned me (through the exchanges "Angel" and "Thunder") that he would like to see me to plan the Sunday services. When I visited him, I found him ill in the Army hospital. He asked me to take charge of a service he had planned for the next day in the Island Headquarters area.

The Headquarters area included the Admiral's Staff and the Army Staff. The Commanding General was the Island Commander under the Admiral, who was Commander, Marianas and Gilberts. At 1030, 27 February, I held my first church service under a tent-fly located near the General's office. There were 46 men present and they sat on the ground. Of course we had a tropical shower and the mist drove in on us. I used my portable altar set, placing it on a campstool before the men; and we had field hymn books, but no organ.

On this same day at 1600 I conducted a service for the 25th Marines in their chow tent. These Marines were both recuperating and acting as island defense troops. Nineteen men were present.

At 1900, in the GROPAC TWO chow hall, a hospital tent, I conducted the first Navy service held on the island. Forty-nine attended.

So ends the description of my first Sunday services on Kwajalein, and the beginning of the headquarters service which culminated in the construction of the Island Memorial Chapel and my appointment as Island Base Chaplain.

Roster of Chaplains

In March Col. Tenney, who had replaced the Commanding General, called Chaplain (Capt.) William S. Gardner from Carlos Island and appointed him the Army Base Chaplain. Chaplain Gardner had come in on the invasion and had been on duty with the 111th Infantry stationed on Carlos.

A roster of the chaplains for Kwajalein at that time contains these names:

Army—William V. Sigler, Maj.
John H. Archibald, Capt.
Joseph J. Cochran, Capt.
L. F. Strader, 1st Lt.
Matthew L. Nestor, Maj.
William Manson, Capt.
Navy—William A. Norton, Lt.
George K. Davies, Lt.

and the ships present in the lagoon had the following chaplains:

Robert A. Matzke, Lt.
John S. Armfield, Lt.
Phillip Nicholas, Lt.

Chaplain (Lt.) Frank L. Kinsman was on duty at NAB No. 807 from 6 March 1944; also Chaplain (Lt.) Joe S. Fonash. Mention should be made of Chaplain (Lt., j.g.) Patrick Conway, with the 22nd Marines, who was killed in the invasion of Guam.

Locations for Church Services

The Richardson Theater was completed during the summer. In the over-all picture of building construction on the island there was no allowance for a chapel. The theater offered the Army Base Chaplain the best possible solution in the matter of a location for a headquarters Protestant service.

Some twenty church services, Protestant and Roman Catholic, were being held each Sunday. I was holding a service in the quonset hut which was my office and Navy library. The Roman Catholic chaplains were holding their allotted number of masses, and the Protestants were having from four to seven services per chaplain per Sunday. The Roman Catholics used the "Eighth Street Chapel," a frame building which later became the Fleet Marine Recreation Center.

In September of 1944 Chaplain Harold A. MacNeill, with MAG (Marine Air Group) 15, arrived. Rather than have a service distinctly his own, he combined his with that in the Richardson Theater. Then, altogether, we made the Heaquarters Service a general service for Army, Navy, and Marines. This really was the first step in unification of Protestant services.

When Chaplain Gardner was ordered back to Pearl Harbor the latter part of September, Chaplain (Capt.) Arthur S. Ward reported in for duty with the 753rd AAA Gun Battalion and as Army Base Chaplain.

Also in September Brig. Gen. Ogden J. Ross replaced Brig. Gen. William S. Tenney as Island Commander. Maj. Gen. Louis E. Woods, Commanding General of the Fourth Fleet Marine Air Wing, arrived on the island soon after. A new day for religious activities came with them; they immediately gave their wholehearted support to the chaplains and the church services which they attended regularly.

Prospects of a New Chapel

In November, on a Sunday following church, General Woods called Chaplain MacNeill aside for a conference. He said to MacNeill, "See what you can do about getting a chapel. Out of some 2,000 Marines we can find the manpower to build it. If you can't get one large enough for all, then build one for the Marines."

On the following day, MacNeill called on the Admiral's Staff and received the promise of two quonset huts, 20′ x 58′. He also dispatched a Marine photographer to Eniwetok and Roi to take pictures of the chapels there built from quonset material. I

should be remembered that no island organization, Navy, Marine, or Army, had allowance of material for any kind of a chapel.

With pictures of the Eniwetok and Roi chapels for study material, Chaplain Ward, the Army Base Chaplain, Chaplain Davies, the Naval Base Chaplain, Chaplain MacNeill, and 1st Lt. Daniel Warner of the 893rd Aviation Engineers, acting as architect, held a conference with General Ross, the Island Commander.

This was 6 December 1944. A chapel built from quonset material was rejected because of (1) the desire for one chapel for all, (2) the wisdom of not mixing the architecture of quonset and frame buildings, (3) the architect's belief in his ability to design a better building to be made out of wood. As to this "Danny" Warner assured the General that the Army had sufficient lumber for this purpose. The conference concluded with the plan that "Danny" should prepare a sketch of the proposed chapel.

Approval and Construction

That same evening Warner completed his sketch. On the following morning he presented it for approval to the chaplains and representatives of the three faiths, Protestant, Roman Catholic, and Jewish. When this committee's approval was given, we submitted the sketch to Gen. Ross and Gen. Woods, who gave their approval; Gen. Ross also accepted the chaplain's recommendation that the chapel be located adjacent to the Island Headquarters.

The plan of building was as follows: the Army was to furnish the grounds, the aggregate, the cement and lumber. The Marines were to supply the carpenters, under the direction of Capt. Jerry Diesch. And the Navy carpenter shops were to make the pews, altars, and prefabricate the railings, steps, and risers. Capt. Walter C. Thompson, Commander of the Naval Base, offered every cooperation in the project.

Two days after approval of the sketch, ground was broken for the chapel, and progress continued speedily with but a few delays. A general interest in the construction brought unanticipated assistance from many sources.

Chaplain MacNeill, in January, 1945, was temporarily ordered to Pearl Harbor. When he left he carried with him checks from several organizations, also requisition chits. After three weeks he returned, with material of all kinds for use in the chapel: cloths for the altar, drapes, a bell, lamps, a water cooler and other accoutrements.

Dedication

Dedication was set for 11 February. The chapel was ready. Gen. Ross unveiled the Memorial Tablet and officially designated the building as the Island Memorial Chapel.

Gen. Ross had composed the words for the memorial tablet inscription, while Capt. Libby, Medical Corps, MAC 15, had carved the words in the mahogany slab. These read:

THIS CHAPEL
IS DEDICATED TO THE
MEMORY OF THE
GALLANT OFFICERS AND MEN
OF THE
ARMED FORCES OF
THE UNITED STATES
WHO GAVE THEIR LIVES IN
THE CAPTURE OF KWAJALEIN
FEBRUARY FIRST TO FEBRUARY FIFTH
ONE THOUSAND NINE HUNDRED AND
FORTY FOUR

REST IN PEACE

The General then presented the chapel to the chaplains and other representatives of the three faiths. Chaplain (Lt.) Godfrey Reilly accepted for the Roman Catholics, Chaplain MacNeill, for the Protestants, and 1st Lt. Greenstone for the Jews.

Chaplain Robert W. Workman, then Captain and Chief of Navy Chaplains, gave the dedicatory address. Chaplain Ward and Chaplain Davies also participated in the services. Chaplain (Lt.) Julius Mark, Jewish Chaplain for the Pacific Fleet, and Chaplain Frank L. Kinemen, were also present. The hour came to a beautiful climax in the singing of the hymn, "Faith of Our Fathers." All hands, all faiths joined in the singing.

The choir consisted of both colored and white personnel from the Army, Navy, Marines, the Nurses' Corps, and the Red Cross, and was under the direction of Capt. Samuel H. Coward, Jr., Special Service Officer for the Army.

Thus, the chapel was dedicated by and for all island personnel, for all faiths.

A dramatic symbolization of this took place during the afternoon. The Jewish men, with Chaplain Mark, were just completing their service in one side of the chapel, the Roman Catholic chaplain was preparing to conduct a Mass in the other side, while I, as a Protestant chaplain, was administering the rite of baptism to an Army Major at the main altar.

The chaplains, together with a Jewish representative, worked out a schedule of Sunday services as follows:

0700 - 0730 Roman Catholic Mass
0745 - 0815 Early Protestant Service
0830 - 0915 Roman Catholic Mass
0930 - 1015 Jewish Divine Worship
1030 - 1115 Protestant Service

Two groups were later added:

1300 - Latter Day Saints (Mormon)
1430 - Christian Science

The genius of the Island Memorial Chapel lies in its unifying influence over all island personnel. First and foremost it brought unity of services. Chaplain Ward had had a service at the north end of the island, Chaplain Hope (replacing Chaplain Sigler) and the Roman Catholic chaplains had had services at the south end of the island and I had had a service at the Navy library and one at the boat pool. With the erection of the Island Memorial Chapel we were all willing to bring our services together and make it the religious hub for all the religious activities on the island.

Thus, the Island Memorial Chapel became one chapel for all peoples, for all service personnel, for all faiths; a chapel which is a perpetual memorial to those men who died that such a thing as this unity might be in the life and experience of all Americans.

This, then, is the heritage of the chaplains and men who continue to worship the God and Father of all men in the Island Memorial Chapel.

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Honor us, O God, with the true hospitality of Thy house, and give us of Thy cup to drink: as much as with Thee we can lift and hold to our lips through Jesus Christ, our Lord. Amen.

—Paul Scherer, concluding a "Sunday Vespers" addr

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

iberty

Around the edge of the iberty Bell runs the in-ription: "Proclaim liber- through all the land, nd to all the inhabitants ereof."

Listen as Peter tells us ot so much how to pro-laim it; his other is more mportant, how to keep it: "Submit yourselves to every ordi-ance of man for the Lord's sake: . . . hat with well-doing ye may put to lence the ignorance of foolish men: . . not using your liberty as a cloak maliciousness. . . . Servants, be ubject to your masters with all fear; ot only to the good and gentle, but lso to the froward. . . . When ye do ell, and suffer for it, take it patient-y." I Peter 2:13, 15, 16, 18, 20.

All I have to say is that if this is he Peter we used to know in the ospels, he's a changed man! He was uch a vehement brother in the olden ays, flinging his weight about, loving hrist,—striking off ears,—ripping out is denial with a curse, then running f into the dark with great sobs: a rnado of a man, giving us this meek ounsel. Something has happened. All e elements of his being have some-ow been rearranged into another ttern. The pieces are the same, but e picture is different. The facts are hat they were before; but they've en shifted into new relationships. Chemists do that. They string carbon atoms in a chain, and your car knocks. They branch them out, and your car quits knocking. Then they swing them around in a circle, and that's something else entirely! When Christ gets into the middle of things, He moves the old furniture about; you'd hardly recognize the place! It was thus he refurbished Peter.

Evil, Freedom and God

Evil isn't an accident. It's fundamental. Progress won't rid us of it. Thank goodness James Madison understood that when he drew up the Constitution! It was his dark suspicion of human nature—Jefferson never shared it—that provided us with a set of checks and balances to trim the Ship of State as well as it could be trimmed! It's time we were getting down to rockbottom again; and rock-bottom in you and me isn't an angel: it's a "subterranean gentleman" who goes on grinning at education and philosophy and continues to "make of life a hell and disaster." We've got to deal with that; or all our talk about "new orders" is twaddle!

It's precisely at this point that the problem of freedom becomes religious. As do all the other problems of democracy and politics and economics,

sooner or later. You can no more pull up our way of life out of the soil of the Christian religion and expect it to flourish, than you can pluck an apple from the tree and expect it not to rot. Struggle as we will, the pattern of freedom is not ours, it's God's. We wrench it away from Him at fearful cost.

Let God Shine Through

I got a letter the other day with a story in it about Roland Hayes. It's taken from his autobiography. He was singing negro spirituals on his Russian tour in 1925. One evening after his concert in Leningrad a young woman came backstage and wanted to see the English texts. When he showed them to her, she cried out, "I knew it!" and pointed to a program she held in her hand. There a Russian commissar had explained "Go Down, Moses" as a song of the negro's struggle for freedom. "I knew all the time," she said, "that you were singing about God!" In spite of the commissar, and the note on the program, Roland Hayes had sung his songs so that God shone through.

No Doom for God's Own

Fifteen centuries ago, Alaric the Goth conquered Rome. And there was chaos. Schools were closed. Libraries were burned. Estates were ruined. Cities were destroyed. "Anarchy and violence reigned supreme." There was no State. There was only the Church. And out of that rude and savage mass she built the Middle Ages. "Now here is the question I should like to ask," writes D. R. Davies in a little book sent me from England: "How did it happen that there was a Church there at all? Because for four hundred years there had been men and women listening to the story of a Nazarene, an telling it with gladness and courage men and women whose stalwart fait in another world stemmed the flood savagery in this and lifted civilizatio to a splendor that surpassed th splendor of Rome."

Requirements

"So those servants went out into th highways, and gathered together all a many as they found, both bad an good; and the wedding was furnishe with guests." Matthew 22:10.

It's a strange story, shifting abo from stubbornness and mockir laughter and murder, with the ver geance of armies and fire, to the high ways and hedges, where it scrapes u a motley crew, both bad and goo puts on them wedding garments an seats them at a king's table. Aft which it ends with the careless inso lence of a fellow who wouldn't eve take the trouble to throw over h shoulders the robe they gave him; perhaps he sneaked in over the wa by way of the window. At any ra they bound him hand and foot an threw him out into the night, whe there was weeping—or rather, for th is what it means—hungry wolves we howling and grinding their jaws. An that's how the Kingdom of God says Jesus: lamps burning, and jo and royal bounty for all and sundr But a sovereign love present in th midst of all that won't be flouted sneered at or shoved about fro pillar to post. Individuality and liber along certain lines may at times highly desirable, but not always. The are occasions when requirements mu be met. We cannot with impunity c the moral corners of God's exalt highway.

The Associated Church Press

EXPANSION of Protestant publicity and journalism activities s urged by the Associated Church ress at its annual convention held in ashington, D. C.

The group, comprising editors of rotestant church papers in the United ates and Canada, called upon Protant denominations to provide adeate budgets for their public relans departments and to staff these partments with "persons competent interpret to the nation at large the rposes and achievements of their spective denominations."

One resolution urged the Central Committee of the World Council of Churches to adopt a public relations policy "reflecting a positive attitude toward the whole area of mass communication." The resolution asked the World Council to expand its public relations department with a view to "strengthening the witness of the Protestant and Orthodox Churches to the world community."

Measures designed to strengthen the field of religious journalism also were proposed by the editors. These included: designation of October as

mbers of the Associated Church Press photographed on the White House lawn when they led on the President. On Mr. Truman's left is Dr. William B. Lipphard, president of the sociated Church Press. Dr. Edward Hughes Pruden, pastor of the First Baptist church, which . Truman attends, is at right on the front row. Among others are: David D. Baker, A.C.P. s. elect and ed. of *The Messenger;* Harold E. Fey, A.C.P. vice pres. elect and mg. ed. of e *Christian Century;* Emory Stevens Bucke, ed. of *Zions Herald;* G. Elson Ruff, A.C.P. sec.as. and ed. of *The Lutheran;* Delmar L. Dyreson, ed. of *The Chaplain* and *The Link.*

Protestant Church Press Month, during which an "aggressive" circulation campaign will be undertaken by Protestant publications; a survey of the possibility of securing from seminaries and foundations the establishment of journalistic fellowships for qualified Protestant churchmen. These fellowships would underwrite 12-month, postgraduate in-service apprenticeships in the offices of religious publications.

The editors endorsed federal aid to education in principle but opposed the appropriation of public funds for non-public schools on state, and local, as well as federal levels. Specifically, the group urged that Congress amend section 6 of the pending Thomas bill "so as to make impossible under any circumstances the grant of federal funds to parochial and private schools."

Support of the World Council of Churches; Church World Service, interdenominational relief agency; the proposed National Council of the Churches of Christ; and Protestants and Other Americans United for Separation of Church and State was given by the church newsmen.

Dr. David D. Baker, editor of *The Messenger,* St. Louis, official organ of the Evangelical and Reformed Church, was elected president of the Association. Dr. Harold E. Fey, managing editor of *The Christian Century,* Chicago, was named vice-president; and Dr. G. Elson Ruff, editor of *The Lutheran,* Philadelphia, was re-elected secretary-treasurer.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, was a principal speaker at the meeting. He said it was a "life and death question" for the World Council to maintain contact between churches on both sides of the Iron Curtain.

In answer to a question on the North Atlantic Pact, Dr. Visser 't Hooft declared that the pact was an "extremely unpleasant, unavoidable necessity."

"At the same time," he added, "I am acutely aware of the reasons why the Russians have such a strong sense of insecurity."

He expressed the hope, however, that the defensive nature of the Pact would be stressed.

During the sessions, the editors were received by President Truman at the White House. The Chief Executive told the group that he attends church "because I want to go and because I think I ought to go, and not for the purpose of making a show." Mr. Truman was introduced by Dr. Edward Hughes Pruden, pastor of First Baptist Church, which the President often attends.

CORRECTION:

In the article "Christianity in Uniform" found on page 20 of the May, 194 *Chaplain,* "Armed Forces Talks" were erroneously credited as sources f Chaplain M. W. Baumgaertner's lectures. "The Chaplain's Hour" is the corre source.

Incidentally, it should be said here that from many noteworthy quarte both inside and outside the armed services, "The Chaplain's Hour" literatu has received high commendation.

The Washington Monument

By C. Leslie Glenn

(*Rector, St. John's Episcopal Church, Washington, D. C.*)

The writings of Dr. Glenn, who served as a seaman in World War I and as a Navy chaplain in World War II, have appeared in *The Chaplain* before.

IN the Church it is the custom to prepare for the important days of the year. Thus, before Christmas we have the four Sundays in Advent, Easter is preceded by the forty days of Lent, and Whitsunday is prepared for by the forty great days that look forward to the coming of the Holy Ghost at Pentecost.

Independence Day is another of the days that should be prepared for. It belongs to the church year as well as to the civil calendar. There are special prayers in our Episcopal Book of Common Prayer and an Epistle and Gospel for this day. The Fourth of July should be prepared for, partly because it has been neglected and we need to rethink its meaning.

Freedom is so taken for granted in our scheme of things that we tend to overlook the remembrance of the day when it was proclaimed here. If we mention the Fourth of July we are apt to speak of the Fourth of July week end and think of it not as a day to keep, but as an extra day over Sunday or as a day for golf tournaments or fishing trips. Many of us don't even remember Fourth of July celebrations and firecrackers, but if we can, we think that the oration went out for the same reason that the firecrackers were given up—they belonged to an earlier day, dangerous and crude, and now are an anachronism. So having been long neglected, the day must be prepared for, if it is to be celebrated as it ought to be.

Independence Day, 1948, was a special day in Washington, because it marked the 100th anniversary of the laying of the cornerstone of the Washington Monument. This is the familiar landmark of our city, copied in small souvenirs in millions of homes throughout the United States. On the Fourth we usually have a parade, and fireworks at the Monument grounds are a tradition. In all of this we rejoice as citizens and happily take our part. But how do we prepare ourselves as church people for what is not only a holiday, but a holy day? As we look forward to the celebration, we have *four* things to think about:

A Man

First, a man. Men are the hinges on which great events turn. And Washington was such a man. The Declaration of Independence carried to a successful issue because of men like Washington. The liberties we now enjoy belong to us because they suffered. Washington's home at Mt. Vernon is not far from here and we

can see in what comfort he lived. Going not so far from here in the opposite direction we can see the tent in which he lived at Valley Forge, refusing to stay in a house because his men were under canvas. He was away a long time from Mt. Vernon and all that he held dear because he believed in his duty to fight for a principle.

So we prepare ourselves for the Fourth of July first by simple gratitude, perhaps one of the hardest things to feel. What we have, someone else paid for. "Let us now praise famous men, and our fathers that begat us."

A Monument

Second, there is the Monument itself to think about, named for George Washington, built in his honor, the instantly recognized landmark of the city named for him. On July 4, 1848, they laid the cornerstone. Then a difference of opinion arose, and the work was stopped, to be taken up and completed later. The quarrel was a bitter and complicated one, which may puzzle us and make us impatient. But if it makes us impatient, it is because we have come into a better day, thanks to the men who built the monument. For they won a victory for freedom by the very fact of completing the monument. If we sometimes weary of the struggles of our day, we take heart from the thought that our grandchildren will live in a better day than ours because of the victories we win.

The Washington Monument bears the mark of the interruption in its construction. There is a different color in the marble about a third of the way up. It is an honorable scar. Every time we see it we remember that what was declared in 1776 had to be carried forward in later years. Twice within our own generation we have had to struggle and suffer for the freedom the world. The collect for Indepen ence Day asks God that we and the people of these United States m have His grace to maintain our li erties. . . . The banners of freedo must not be furled.

The imperfect Monument reminds that the men who built it in honor Washington had to fight as well build a monument. And we prepa ourselves to celebrate by the realiz tion that there is something even mo important than celebrating liberty, a that is maintaining liberty, extendi liberty, enlarging liberty. In the begi ning the nation was dedicated to t proposition that all men are creat equal. That proposition is suspect many quarters and openly flouted some parts of the world. So the Mon ment and Independence Day are n only symbols of an ancient victory b of a present struggle. We ha no right to look at the fireworks a take part in the rejoicing, unless v have prepared ourselves by the pray for God's grace to help us fearless to contend against evil and to make peace with oppression. "And that may reverently use our freedom, he us to employ it in the maintenan of justice among men and nation

A City

The third thing we might consid as we prepare to celebrate the Fou of July is the city in which t Monument is built, the city nam after Washington. It is the seat of government, a government whose ou ward characteristics are discussi argument and voting. It may se to us occasionally that there is a g deal of talk. But that is what t died for long ago in 1776, and in 18 and in 1917 and in 1941. The right

scuss and to settle by vote. The city Washington, like the city of London, a symbol of scorn to tyrants because is a city of debate. We must under- nd that, for it is the thing we glory , even though we sometimes tire it.

There are two dangers our democ- cy faces today and both are con- cted with shutting off free dis- ssion. One attack on our liberty mes from the so-called right wing. says that the United States is so od as it is that any talk of further rogress is a form of treason and ould be forbidden. The other attack mes from the so-called left wing; it ys that the United States is so bad at further talk is useless. The latter arn for the silence of communism s the first long for the silence of oughtless jingoism.

The city of Washington, the capital the United States, stands for a re- udiation of both efforts to stifle men's inking and free speech. It is a sym- ol of reasonableness, and of man's apacity to make progress by the joint fort of all the people and not of me self-appointed minority. This mmunity is also called the District Columbia, named after Christopher olumbus, which takes us back nother three hundred years. When e think of the changes and the ruggles between Columbus' time and ashington's time, and then of the anges and the struggles between ashington's time and our own time, e cannot believe that we have come the end of all change and struggle. reat things lie ahead for us. Deep ith in God is needed, and courage to lieve in man, made in God's image. That was what they had who signed e Declaration of Independence. We honor them and we truly honor the day when we settle it in our minds once again that man must be trusted to talk and to vote.

A Symbol of Independence

There is one more way to prepare ourselves for the Fourth of July. Plan to take communion on the Sunday before this day.

In this preparation we go back beyond Washington, beyond Columbus, beyond the Bill of Rights and the Magna Carta; we go back over 3,000 years to one of the earliest blows for freedom in all history—the Passover. The night that the children of Israel escaped from Egypt, the angel of death passed over their houses and smote the first-born of the Egyptians. So the Passover meal has been celebrated ever since as the deliverance from tyranny. It was at a Passover meal that our Lord instituted the sacrament of His body and blood that we celebrate as Holy Communion.

St. Paul wrote about this, "Christ our Passover is sacrificed for us: Therefore let us keep the feast." Which is like saying Christ our Independence Day is sacrificed for us, for the Passover is the symbol of independence.

Thus we should go to the Holy Table of Him who is the author of independence, the deliverer, the breaker of tyrants, the enemy of totalitarianism. That is why it is a holy day as well as a holiday. That's why we may not presume to come lightly, but only with the preparation of heart and mind.

"Christ our passover is sacrificed for us: Therefore let us keep the feast. Not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

EDITORIAL

America

America has an eminently glorious story. In the course of recorded history no nation has risen to such pinnacled success in as short a period. Again it may be said that none with nobler ideals than those undergirding America's spiritual roots has ever blossomed forth.

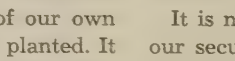
On the field of battle she has performed with unexcelled valor. Defeat in the art of mortal combat is unknown to her. Even now in this interlude (we hope it may endure) of peace, all reverence her crowning strength.

But Arthur Toynbee points out that, of 21 civilizations which have emerged through the period of written history, 14 have fallen, and the remaining 7 are ill with the symptoms which felled their predecessors. One must wonder whether the golden staircase which America is ascending may also have a terminus.

It is true, we are in possession of the most powerful weapons yet known, but as an old sage taught, the same fire which warms the house may also burn the house down. One wonders whether or not the seeds of our own destruction may have been planted. It is difficult to avoid the misgiving that among us may be the element which might give us our first taste of defeat. Within those civilizations which hav fallen, there was always an elemer not previously reckoned with, th unknown factor, the variable ex ponent. There was the Trojan Horse there was the death of Genghis Khai the breeching of the wall of Chin and Waterloo. Finally, there was Dun kirk—to the faint-hearted, and eve to many others—that was the end c England. But in contrast it prove the beginning of the end of Hitler And because of something he faile to do.

What then, may be the Achilles heel of America? We are our ow Achilles' heel. We allow difference among ourselves to neutralize our ex ternal strength. We allow hatreds an dislikes to crack the precious cemen of democratic cohesiveness. The wall of our moral foundations are bucklin here and there under the strain. "A house divided cannot stand." Ou divisiveness is a weapon exceedingl dangerous to ourselves, and its de structiveness cannot be averted b the mere possession of physica weapons far advanced over any ou external opponents may possess. I fact, because we do possess superio physical weapons these may readil add to our own undoing as the nourish the cancerous growth c hatreds toward our brother-citizen

It is not new to say that the key t our security lies in the area of mora achievement. Nor is it therefore les important. There will be little physica security if there is no moral balanc



Because of the urgent necessity for greater economy, it will be necessar to publish *The Chaplain* bimonthly for the remainder of 1949.

—*The General Commission on Chaplains*

BOOKS

• *News about the newest*

The World's Greatest Speeches, dited by Lewis Copeland. A collection f all the great speeches from Cicero nd Socrates to Churchill and Roosevelt, this book includes political, industrial, revolutionary and historic ddresses, great debates on controversial topics, and light, informal peeches such as those of Irvin S. Cobb nd Will Rogers. Price $2.49. Garden City Publishing Co., Inc., 14 W. 49th Street, New York 20, New York.

The Poetry of the Negro, an anhology edited by Arna Bontemps and Langston Hughes, was published by Doubleday in January. The collection, which is the first to appear in ten years, includes many of the important young Negro poets and has in addition a Caribbean supplement and section of tributary poems by non-Negroes. In giving their reasons concerning why a new anthology of Negro poetry should be published at his time the editors pointed out the change in the Negro place in America over the past decade. The book includes the work of 147 individual poets. Doubleday & Company, 14 West 49th Street, New York 20, New York.

The Knubel-Miller Foundation of he United Lutheran Church in America has published *The Doctrine of The Word,* In the Structure of Lutheran Theology, by Dr. Joseph Sittler, Jr. In the period that followed he first enthusiasm of the Reformation, Protestantism gradually lost its dynamic understanding of the Word of God. Instead it began to think in terms of the Scriptures, and took to defending the authority of the Bible. United Lutheran Church Publication House, Philadelphia 7, Pennsylvania.

Remaking the World by Frank N. D. Buchman (published by McBride at $3) was written by the founder of one of the most dynamic movements of the generation. Mr. Buchman says that moral rearmament is the answer for our age, that it is "the answer to any ism, even materialism." To quote him further: "Ten years ago Moral Re-Armament was born. In these ten years . . . we have learned that democracy without an ideology can win a war but cannot build a peace; that ideological preparedness is the task of the whole nation, and is the one sure basis of national strength—moral, military and economic. Today Moral Re-Armament offers the democracies and the whole world the superior armament of an ideology, without which armies are out-fought, and statesmen are out-thought. . . . It has restored for millions the simple sanctities of home and honor. . . . It has built the organism in every land that can make a reality of this hope. In the words of a British coal miner, '. . . It is for everyone, everywhere.'"

Chaplain (Capt.) John E. Batterson has this to say about the book: "As chaplains of the Armed Forces, both active and reserve, our concern is for the security of the nation. The ideological age in which we live demands ideological security as well as armed security. It is in this respect that the life, the message and the work of Dr. Buchman are most relevant."

Of the books published in 1948, the editors of *Parents' Magazine* have chosen nine as being most useful to parents. Among those selected are the following:

The Happy Home, by Agnes Benedict and Adele Franklin, with an introduction by Benjamin Spock, M.D. This book stresses the value of cooperative patterns in the home, which take parents' and children's needs and capabilities into account, and offers a wealth of suggestions for shared activities in art and music, work and play, reading and learning about the world through firsthand experiences. $2.75 is the price. Appleton-Century-Crofts, publishers, 35 West 32nd Street, New York 1, New York.

Ethics in Sex Conduct, by Clarence Leuba. In this book for older adolescents and their parents a professor of psychology at Antioch College discusses with utmost honesty the problems of young people in a society which gives them a great deal of freedom but postpones marriage and frowns on premarital sex experience. Price $2.50. Association Press, 347 Madison Avenue, New York 17, New York.

Modern Pattern for Marriage, by Walter R. Stokes. Young couples and parents who are looking for a straightforward approach to marriage problems will find this analysis of modern marriage interesting and challenging. It stresses the fact that a good sexual adjustment is as important to successful parenthood as it is to happy marriage. Price $2.25. M. D. Rinehart.

Psychiatry: Its Evolution and Present Status, by William C. Menninger. Easier to read than its title suggests, this short, three-part book traces the growth of our present knowledge of psychiatry. It shows how the new understanding of emotional development and behavior helps individuals to better living, and how psychiatric findings and techniques can help improve group and community relations. Price $2.00. Cornell University Press, 124 Roberts Place, Cornell Heights, Ithaca, New York.

Life with Family, by Jean Schick Grossman. The author's children are grown and she looks back now to see just how they managed through the years, discussing with wisdom and good humor most of the problems that all families must meet. Her obvious enjoyment of family life will make younger parents look ahead to similar happy experiences. Price $3.00. Appleton-Century-Crofts.

You and Psychiatry, by Munro Leaf and William C. Menninger. This brief and entertainingly written book aims to give us a better understanding of ourselves, based on the findings of modern psychiatry. It outlines the stages through which people pass in developing psychologically from birth to maturity, the various ways in which they strive to maintain emotional equilibrium and how they can be helped, if need be, by psychiatric treatment. Price $2.50. Charles Scribner's Sons, 597-599 Fifth Avenue, New York 17, New York.

Edward R. Stettinius, Jr. has signed a contract with Doubleday and Company for a book revealing for the first time the truth about the Yalta Conference titled *Roosevelt and the Russians* to be published in September.

SKY PILOT SATIRE

For Clergymen Only

Thirty-two centuries ago the Children of Israel were found guilty of knuckling down to an idol and sentenced by Jehovah to wander in the wilderness for a lifelong period without the benefit of His Presence. But the case was not quite closed. The people's spirits were suddenly revived by the sound of a new, but very familiar, voice. Their leader, Moses, was pleading for a reversal of the judgment. His prayer—it is recorded in the thirty-second chapter of Exodus—was more than a mere dutiful intercession. It was a flood tide of nonconcurrence with both the implication that his people were permanently disqualified for Paradise and the decision to bar them from Palestine. These words have immortalized that prayer: "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written!" Loyalty soars far above duty in that verse. When it is re-enforced by the context and the inferrible words between the lines, it begins to sound like this:

By Ira Freeman

"Surely, Lord, that decision is not irreversible! I cannot believe that it is ever to late to ask THEE for mercy. Since I have known Thee, Thy willingness to forgive has had a higher priority than Thy obligation to mete out punishment. That fact alone, even if the circumstances which have had a role in my people's sinful performance were arrayed against them, would give me sufficient grounds to dismiss the thought that Thou art disinclined to stay the hand of justice. But the links in that chain of circumstances support this appeal for forgiveness.

"My people were exposed to the *isms* of Egypt so long that they became superficially contaminated. Hence, a debacle of this kind was inevitable. But inasmuch as the wave of paganism which has inundated their encampment flowed from that Egyptian cesspool, and not, like their manifold inherent sins, from their own hearts, they are not out-and-out idolaters. Therefore I beseech Thee to give them another chance.

"But Lord, if they MUST suffer the extreme penalty, permit me to share

their fate. I am responsible for them. It was I who promised, in Thy Name, to lead them to the Promised Land. It was I whom they cheered as they shouldered their few belongings and trekked toward the Red Sea. It was I whom they followed into this wilderness. It is I whom they are counting on now. Therefore shame would shrivel my spirit if I should accept any blessing which they cannot share."

The old Hebrew Shepherd incurred no divine displeasure when he risked everything in defense of his flock. God was pleased. His subsequent attitude toward Moses was so gracious that word-pictures of His love would have been superfluous. Why, even after the loyal heart of Moses had ceased to beat, Jehovah buried his body, with full heavenly honors. No man of the cloth in Christendom is apt to gallop his mental steed backward through Time to ancient Moab and attend that funeral service in spirit without sensing something special about God's love for Moses on the one hand and being overawed by the height and the depth of his responsibility for his own flock on the other.

BIBLIOGRAPHY

For "Chaplain of Arnold's Expedition to Quebec" (*page 9*)

1. *Personal Reminiscences of the Life and Times of Gardiner Spring* by Gardiner Spring. Scribner's, N. Y., 1866.

2. *March to Quebec, Journals of the Members of Arnold's Expedition* by Kenneth Roberts. Doubleday, Doran & Co., N. Y., 1938.

3. *The Chaplains and Clergy of the Revolution* by J. T. Headly. Scribner's, N. Y., 1864.

4. *The Life of Daniel Morgan* by James Graham. Derby and Jackson, N. Y., 1859.

5. *Arnold's March from Cambridge to Quebec, a Critical Study* by Justin H. Smith. G. P. Putnam's, N. Y., 1903.

6. *Arnold's Expedition to Quebec* by John Codman. Macmillan Co., N. Y., 1902. Page 29—"Rivalry among many rifle companies in camp at Cambridge, all of which were eager to volunteer for the expedition, was so great that, to avoid jealousy and ill feeling, the captains were allowed to draw lots. Chance decided in favor of the companies of William Hendricks, Matthew Smith and Daniel Morgan."

7. "The Journal of Return Jonathan Meigs" in Roberts' *March to Quebec* (see Source 2 above), page 173: "September 17th, Sunday attended divine service at the Rev. Mr. Parson's meeting in at Newburyport." This was the Old South Meeting House. In *Arnold's Expedition to Quebec* by John Codman (Source 6 above), the author states on page 38: "The 16th day of September being Sunday [it wasn't; it was the 17th] the troops at Newburyport attended Divine worship at Rev. Jonathan Parson's meeting house, or listened to their chaplain, Rev. Mr. Spring." This was impossible because Mr. Spring preached in Mr. Parson's meeting house as is stated by Headley in *The Chaplains and Clergy of the Revolution* (see Source 3 above); by Sarah Smith Emery in her *Reminiscences of a Nonagenarian* (Source 8 below); by Gardiner Spring in his *Personal Reminiscences* (Source 1 above). Furthermore, John J. Currier in his *History of Newburyport,* (Source 11 below) page 272, writes: "Rev. Jonathan Parsons was seriously ill and remained an invalid until his death in 1776."

8. *Reminiscences of a Nonagenarian* by Sarah Smith Emery, pub. at Newburyport by William H. Huse & Co., 1879.

9. *Annals of the American Pulpit,* Vol. 2 by William B. Sprague. Robert Carter & Bros. 1857.

10. *George Whitefield the Awakener* by Albert David Belden. S. Lowe, Marston & Co. London, 1930.

11. *History of Newburyport, Mass.,* 1764-1905 by John J. Currier, pub. 1906 by the author at Newburyport, Mass.

12. "A Discourse Delivered by Samuel Spring, A.M., Pastor of the North Church in Newburyport, February 6, 1785." Pub. at Newburyport in 1785 and in the Library of Congress. These words spoken by Samuel Spring some ten years later in a different context are his words and reveal the kind of talk he must have given to McCormick.

13. *The Pictorial Field Book of the Revolution* by Benson J. Lossing, Vol. 1. Harper and Brothers, N. Y., 1855.

14. *A History of the United States* by Elroy M. Avery. 1908.

15. *Life in a New England Town, the Diary of John Quincy Adams,* 1903.

16. "God the Author of Human Greatness a Discourse on the Death of George Washington, delivered at the North Congregational Church in Newburyport, December 29, 1799 by Samuel Spring, Pastor" (Library of Congress).

AT YOUR SERVICE

• Materials and services available to chaplains

Social Hygiene Publications

The American Social Hygiene Association has released two publications which may be useful in chaplaincy work: "You're On Your Own, Bud!" (a leaflet prepared for distribution to young men entering the armed forces) and a new edition of *The Character Guidance Program in the Armed Forces.* Requests for these publications may be addressed to the Association at 1790 Broadway, New York 19, New York.

Singspiration Record Albums

Singspiration Associates, P. O. Box , Wheaton, Illinois, has put out a Complete Buying Guide" listing their lbums of sacred recordings (most of hich are about four to five dollars), nd Bible story and missionary adentures for children, including naration, dialogue, music, and sound ffects.

Film Guide

Selected Films Release Service, Whittier, California, is taking reservaion orders for the *1950 Revised and e-Edited Master Guide to Religious ilms* for delivery after January, 1950. he complete set, in loose-leaf form, s listed at $4.75 without binders and .50 with four ring binders. Binder o. 1 is entitled "Religious and Comarable Motion Pictures"; No. 2, General, Entertainment and Free otion Pictures"; No. 3, "Religious and Comparable Filmstrips"; and No. 4, "Miscellaneous General Information" and "Where to Order."

Films

Creation According to Genesis is being released by Religious Film Association, Inc., at a rental price of $5.00. It is a color film, based upon the wonders of God's creation, and does not attempt to give a literal interpretation of the story of the creation. The address of the RFA is 45 Astor Place, New York, N. Y.

Answer for Anne, a 40-minute sound film dealing with the resettlement of displaced persons which includes actual scences in a DP camp in Germany, has been produced by the National Lutheran Council. The film, in a revised version "from which specific Lutheran references have been deleted," according to Dr. Paul C. Empie, executive director of the council, will be released to non-Lutheran groups through an arrangement with the Religious Film Association.

We Would Be Building, a sound color film, tells the story of how a church was built on faith in Silver Spring, a rapidly growing suburb of Washington, D. C. It could be the story of any of the hundreds of new communities in America which have no church and whose new homeowners realize their need for one, for something more than the materialistic gods of modern building. The film can be bought or rented through the Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York City, the Rev. Alexander B. Ferguson, Director of Audio-visual Aids.

RECOMMENDED READING

Book Reviews By The Editor

A Chain of Prayer Across the Ages

First published in 1913 and now in the third reprinting of the sixth edition, this is a compilation of 40 centuries of prayer dating from 2000 B.C. To those chaplains and others who are not familiar with this volume, we suggest an early acquaintanceship.

"And now, we beseech Thee, Lord Jesus, that to whom Thou dost vouchsafe sweet draughts of the words of Thy knowledge, Thou wilt also, of Thy goodness, grant that we may, in due time, come to Thee, the fountain of all wisdom, and ever stand before Thy face; for Thy sake. Amen." A Petition of the Venerable Bede.

A Chain of Prayer Across the Ages, compiled by Selina Fitzherbert Fox. (E. P. Dutton Company, Inc., New York, 1948, 300 pages, $2.25.)

Masterpieces of Religious Verse

For the clergyman, in or out of uniform, who likes and/or uses verse either in sermons, addresses, devotions, or for his own individual happiness, this volume is recommended.

Dr. Halford E. Luccock has referred to it as "A breath-taking book, unquestionably the most complete and valuable collection of the poetry of religion ever brought together."

Masterpieces of Religious Verse, edited by James Dalton Morrison. (Harper and Brothers Publishers, New York, 1948, 706 pages, $5.00.)

A Marine's Legacy

Here is a 40-page anthology in which great minds express themselves on the stupidity of war. It will prove a useful source of quotations to be used in sermons and addresses when dealing with the subject of war. Among the great whose sayings are quoted are Plato, Emerson, Whitman, Maugham and Tolstoy.

A Marine's Legacy, by Grayson D. Williams (The William-Frederick Press, New York, 1949, 43 pages, $1.00.)

Death Be Not Proud

As an interest-holder this deeply human story is eminently high on the list of our recent readings. It is not recommended because it will necessarily add anything to the scope of one's theological knowledge, but because it touches so many vital points in the deep emotional processes of daily life. To those who are called upon to console parents who have lost a child, it may be helpful. And to those whose appreciation of their living children has grown dull, it may prove a godsend.

Death Be Not Proud, by John Gunther (Harper Brothers, New York, 1949, $2.50.)

For Us the Living

Here is an interest-gripping, Steinbeckish novel recommended for recreational reading.

Three people, over the years, were tried for the murder of Steve Callahan.

Out of the drama and the broad implications of the murder and the trial grows a vivid, moving account of the social struggles that marked the United States from 1929 to 1941.

For Us the Living, by Haakon Chevalier (Alfred A. Knopf, New York, 1948, 400 pages, $3.50.)

ENERAL:

"Toward Interfaith Understand-
g" was the subject of the featured
nel at the 18th annual training con-
ence of the Military Chaplains As-
ciation in Chicago, May 10-13. Dis-
ssion was led by Samuel Cardinal
itch of Chicago, Dr. William Barrow
igh, Philadelphia, and Rabbi Philip
rnstein of Rochester, New York.
nother panel, "The Power of the
ord," featured Henry Luce (*Time*
agazine), George Sokolsky (New
rk columnist), and Frank Stanton
Columbia Broadcasting System).

Mennonites of the Lancaster, Pa.,
ea are considering establishing a
ental hospital. Mr. and Mrs. Graybill
ndis, members of Landis Valley
ennonite Church, have offered a 140-
re farm for the hospital. If the
oject materializes, the hospital will
obably be the first mental institu-
on owned by a religious group.

NNOUNCEMENTS:

A move to raise the level of writing
d production of church drama will
made at the first interdenomina-
nal religious drama workshop, Miss
my Goodhue Loomis, director of re-
gious drama, Board of Education and
ublication, Northern Baptist Con-
ention, reported at the annual meet-
g of the International Council of
eligious Education. The workshop,
be held at Green Lake, Wis., August
18, is a conference designed for
dults who have responsibility for re-
ligious drama in the local church or in schools or colleges. New techniques, new sources for religious drama, and new approaches will be stressed through study, counseling, writing and participation in dramas, under the guidance of such leaders as: Harold Ehrensperger of Northwestern University; Miss Ruth Winfield Love, Scarritt and Peabody colleges; Miss Mildred B. Hahan, Easton, Pa.; Miss Winifred Ward, Northwestern University, Harold Sliker, Rochester, N. Y.

DOMESTIC:

A committee of 50 Protestant clergymen and laymen, representing 2,000 Massachusetts churches, has been established to coordinate the work of several groups toward bringing 2,000 displaced persons to Massachusetts within the next 18 months. The Committee will be associated with Church World Service.

Thirty thousand men and women (mostly merchants and men in high business, industrial and professional posts) throughout the United States are banded together to "pray daily in support of the United Nations." They are members and friends of the "Laymen's Movement for a Christian World" (347 Madison Avenue, New York), of which Wallace C. Speers is chairman. On the third Sunday of each October several thousand prominent businessmen speak from Protestant pulpits on "Laymen's Sunday" under the auspices of the Movement.

If residents of Morehead City and Beaufort, N. C., areas do not go to church in the future it will not be the fault of Herman Read, manager of the airport there. Read has obtained a banner which has the legend "Attend Church" painted in letters six feet high. The banner is attached to an airplane which then flies over the area. Student pilots trail along and the noise of their motors attracts the attention of those on the ground.

The Greater Miami Council of Churches has started a tri-weekly (12:05 A.M. Monday, Wednesday, Friday) midnight broadcast over station WIOD (NBC). Commentary is patterned somewhat upon night club and similar lines, different ministers participating. Along with religious messages, the speakers invite listeners to telephone in questions which the pastors attempt to answer during the broadcast. Because of the interest shown and responses received, the programs have been extended for 25 minutes. It is believed this is the first joint church radio appeal of its kind in the United States.

FOREIGN:

Abolition of the Romanian army chaplaincy was indicated by an announcement in *Universal,* government owned newspaper, which said that a government decree has been issued removing clergymen of all denominations formerly listed as army reserve chaplains from service, and excusing them from all army obligations in the future; hereafter students preparing for the priesthood or the ministry will be subject to military service when called. Those who wish to become monks must first do their military service.

An official of the London Missionar Society reports that Christian churche in Peiping, China, are preparing t meet a possible Communist deman that clergymen engage only in wor "useful to the community." In such a event, the missionary added, th churches are planning to open a soa factory. Religious services in Peipir and Tientsin are well attended, bu it is uncertain how long ministers wi be permitted to engage exclusively religious work.

Ten thousand persons in Pakista have been baptized as Christian an received into the church on confessio of faith in the year that has followe the religious-political riots that ac companied division of India into tw states, reports Bishop J. Waskc Pickett, of the Delhi area of the Meth odist Church. Most of the 10,000 we formerly adherents of the Sikh re ligion, but many others had bee Moslems. The Bishop is now workir on plans to develop the Raiwind Hig School, an industrial-agricultural-li erary secondary institution near La hore, as a center for the training both ministers and laymen for th rapidly growing Methodist churche in Pakistan.

Communism presents a differe challenge to Christianity than th challenge of Nazism, Dr. Karl Bart Swiss theologian, told a public mee ing in Geneva recently in an addre on "The Church Between East an West." National Socialism sought impose a falsified version of Chris tianity. But "Soviet Russia contains constructive idea on a social plan although their sanguinary metho rightly cause us revulsion. . . . Com munism openly proclaims itself ath

ic, but it has never . . . presumed replace the true Christ as a national sus." Dr. Barth warned the Church t to proclaim a political crusade gainst the atheism of the East," but meet oppression and persecution by eaching "the word of the Cross." He o said that a free Church is per- ps today the last chance for real- ng a free Europe.

NTERNATIONAL:

The Council of Relief Agencies censed for Operation in Germany RALOG) has completed three years relief activity in Germany. Arthur Joice, executive secretary, said that RALOG has shipped 115 million ounds of food, clothing and medicine Germany, estimated at over 60 mil- on dollars. Direct aid has gone to er 20 million persons. Yet, there is ill "a vast group of 13 million refu- es who are suffering from hunger d lack of clothing—many are un- nployed and in a desperate situa- on." Agencies comprising CRALOG clude American Baptist Relief, merican Friends Service Committee, rethren Service Committee, Church orld Service, Committee on Chris- an Science Wartime World Relief, ennonite Central Committee, Salva- on Army, Unitarian Service Commit- e, and War Relief Services—National atholic Welfare Conference.

Dr. John Sutherland Bonnell, pas- r of the Fifth Avenue Presbyterian urch, New York, denounced the nission of prayer at the signing of e North Atlantic Pact. When the nited Nations was formed prayer as forbidden because of the presence atheistic governments such as viet Russia. "But all the nations that

The Rev. Kiyoshi Tanimoto (right), pastor of Central Methodist Church, Hiroshima, and preacher-hero of John Hersey's story, meets former Air Corps Major Theodore Van Kirk, navigator of the plane that brought destruction to his city. Mr. Van Kirk is completing a course in chemical engineering at Bucknell University. Mr. Tanimoto has been preaching and lecturing in the United States under the auspices of the Methodist Board of Missions. He is leading in a movement to establish in Hiroshima a civic center dedicated to world peace. (*Methodist Information photo*)

are grouped in the Atlantic Pact are Christian nations. What excuse have we this time? Have we in America become ashamed of the faith on which our nation was founded? . . . We have no quarrel with the Atlantic Pact, but our security must not rest on material things alone."

Secretary General Trygve Lie put the UN on record as making its first official act of deference to the concept of a Supreme Being in a directive for construction of a chamber of prayer in the new UN headquarters now under construction in midtown Manhattan. In a letter commending the new prayer chamber directive, Dr. Walter W. Van Kirk, executive secretary of the Federal Council of Churches, said "it becomes increasingly clear, that the

United Nations cannot fully achieve the ideals embodied in its Charter unless recourse is had to a power not its own."

EDUCATIONAL:

"Prejudice," a motion picture dealing with racial intolerance, is ready to go into national distribution, according to its makers, Protestant Film Commission, which also announced that it is planning the production of 30 movies in the next two years; five of these will be on democracy, seven will deal with mental health, others on foreign missions, international relations, family life, daily application of the Bible to life, Christian education, how the Church meets local needs. Claude Rains will do a second album of Bible stories. Jacques Tourneur will direct Joel McCrea in "Stars in My Crown," a tale of a backwoods Protestant minister. Cathedral Films, a nonprofit company, is issuing pictures mainly for church and nontheatrical release and is currently filming "Return to Jerusalem" and a series of three-reel subjects based on the life of St. Paul. Protestant Film Commission also reports that its unit which has been filming the story of Christianity in the rehabilitation of Japan has recently returned to the U. S.

Ashrams—special retreats for study, meditation, and prayer—will be held at Bard College, Annandale-on-Hudson, N. Y., July 5-15; Green Lake, Wis., July 18-28; Blue Ridge, N. C., Aug. 6-13; Camp Sierra, Cal., Aug. 16-26; and Green Mountain Junior College, Poultney, Vt., July 29-Aug. 5. Dr. E. Stanley Jones will give two messages daily at all five Ashrams.

Four hundred and fifty-nine Southern Baptist churches from 13 state and the District of Columbia have signed tentative applications for low power frequency modulation radio stations. Approval is awaited from the Federal Communications Commission for these stations to operate in the radio educational band. Should educational broadcasters protest, a hearing before the Commission will be necessary. Each station would cost around $2,500 and would cover a radius of three to five miles.

Four hundred "Crusade scholars" young Christian nationals from some forty countries of Europe, Asia, Africa and Latin America, will be brought to the U. S. by the Methodist Church in the next four years at a cost of $1,000,000 through the Board of Missions and Church Extension and the Board of Education.

The founders of American Youth Hostels and Youth Argosy, Inc., have scheduled a two-month flight around the world during July and August. Youth Argosy is a nonprofit organization stressing inexpensive travel. The world-girdling flight is a part of a larger program which includes transporting 3,000 youths to Europe this summer to attend conferences, schools and work camps.

One of the most important functions of the World Council of Churches is to provide a *continuing* and not just an occasional, communication between Christians throughout the world. Hence the Council has established the *Ecumenical Review*, a quarterly forum published at Geneva and supplanting the American magazine *Christendom*. Within *Review*

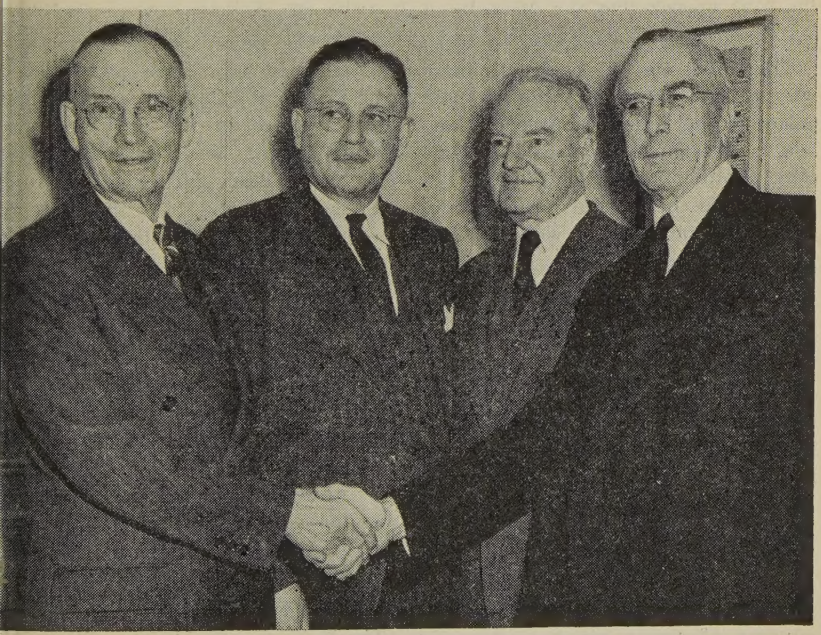
urchmen will find a frank discus-on of the problems they face, and eir hopes and doubts about ecu-enical Christianity. Subscription fee: 2.50.

ERSONALITIES:

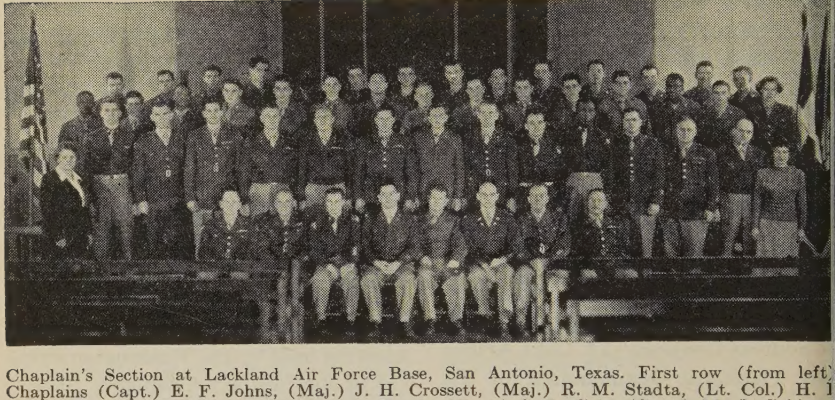
The Reverend William Barrow gh, D.D., Stated Clerk of the Pres-yterian Church, USA, addressed a cent graduating class at the Chap-in School, Carlisle Barracks, Pa. Of e address Chaplain (Lt. Col.) Arthur arl Piepkorn, Commandant of the chool, said: "It will be long remem-ered by everyone who heard it, and myself count myself exceedingly rtunate to have been one of your uditors."

Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, spent six weeks assisting in efforts to rebuild the spiritual and cultural life of Germany when he recently made a trip there at the request of the Department of the Army.

Chaplain (Rear Adm.) William N. Thomas, Chief of Navy Chaplains, was honored upon the completion of over 31 years of service, at a testimonial meeting held by the Washington chapter of the Military Chaplains' Association. Tributes were paid him by Adm. Louis Denfeld, Chief of Naval Operations (see page 24) and Chaplain (Maj. Gen.) Luther D. Miller, Chief of Army Chaplains.



he Rev. Joseph C. Hazen, D.D. (left), retiring chairman of the General Commission on haplains, is shown congratulating Bishop Charles Wesley Flint, D.D., on his election as airman. The Rev. Reuben H. Mueller, D.D. (second from left), is secretary of the Com-ssion, and the Rev. Andrew R. Bird, D.D. (next to him), is treasurer. (*Star* photo)



Chaplain's Section at Lackland Air Force Base, San Antonio, Texas. First row (from left) Chaplains (Capt.) E. F. Johns, (Maj.) J. H. Crossett, (Maj.) R. M. Stadta, (Lt. Col.) H. I Knies, (Maj.) F. E. Meade, (Maj.) S. C. Brach, (Capt.) S. L. Cole, (Capt.) M. J. Goldma Second row: Mrs. M. Kilgore, 2nd Lt. C. V. Gibson, Chaplains (Capt.) A. T. Johnston, (Capt W. E. Murphy, (Capt.) R. R. Bailey, (Capt.) J. L. Dier, (Capt.) G. E. Mann, (Capt.) W. Wakefield, (Capt.) B. L. Danner, (Capt.) O. W. Voelzke, (Capt.) D. C. Ford, (Capt.) P. Scott, (Capt.) J. F. Volk, (Capt.) G. C. Van Artsdalen, Miss M. Carmona. Third row Pfc. L. Agurs, Pfc. G. Hoover, Pfc. G. P. Diggs, Pfc. R. Harvey, Pfc. A. R. Grossman, Pf C. D. Mier, Pfc. L. I. Levy, Sgt. R. P. Pfister, Pfc. F. E. Mayes, Cpl. H. D. Ayon, Pfc. J. Karr, Pfc. R. G. Cantu, Pfc. L. Boudre, Cpl. D. E. Melendy, Pfc. L. Etheridge. Top ro S/Sgt. L. A. Riley, Pfc. E. Etheredge, Pfc. R. S. Need, Pfc. R. A. Zagorski, Sgt. M. Thompson, S/Sgt. D. H. Duell, Pfc. R. L. Rhyne, S/Sgt. T. D. Morgan, Cpl. R. P. Roberg Pfc. W. G. Krampits, Pfc. N. S. Maier, Pfc. R. W. Smith, Sgt. M. Doyle, S/Sgt. L. G. Mitche

The Rev. David A. MacLennan, who is said to be the highest-paid pastor in the United Church of Canada, has resigned his charge at Timothy Eaton Memorial Church in Toronto to become a professor of preaching and pastoral work at Yale Divinity School.

The Rev. John F. Hugues, Roman Catholic priest, who until April 1 served as Deputy Chief of Navy Chaplains, retired on May 1 after 20 years of service. He is a native of Philadelphia and was ordained in 1927. His successor as Deputy Chief is Chaplain (Capt.) Stanton W. Salisbury.

President Truman has called on America's civilian and military leaders to expand community services "in support of the spiritual and moral well-being" of men and women in the armed forces. He made this call after he had received a report submitted b the President's Committee on Religio and Welfare in the Armed Force which stated: "The basic responsibili for the military is to fight or to b prepared to fight. It is the basic re sponsibility of the civilian communit to provide a wholesome environmer and healthy influences for its youn men and women," and emphasized re ports that military personnel wer "more religious than ever before," ar that religious services were well a tended and chaplains "overworked."

The Rev. Jacob Deshazer, one-tim member of the Gen. Doolittle bombin mission against Tokyo, will receive contribution from his war buddies help in his work among the Japanes The fliers also decided to affiliate wi some organization devoted to philar thropic work in the Orient.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ